CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HO NESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, AUGUST 15, 1840. NO. 1037.---VOL. XIX.—NO. 33.

RELIGIOUS MISCELLANY.

For the Register and Observer.

HYMNS OF THE MORNING AND EVENING. NO. VI.

[BY O. W. WITHINGTON.]

'Domine, ne in furore.'

I.

Rebuke me not, O Lord,
And chide me not in wrath,
But let the sweetness of thy word
Shine out upon my path.

II.

Have mercy, Lord, on me,
To Thee I look for aid,
To thine unerring goodness fly,
When clouds my pathway shade.

III.

If other helps are gone,
O let thy Love prevail,
Thou art the only saving One,
Whose Truth can never fail.

IV.

With tears my couch is wet,
I inly weep at night,
Yet let me not in grief forget
My only true delight.

V.

Lord! Thou wilt hear my prayer,
Thy sweet compassion grant,
And, while I rest beneath thy care,
No other Help I want.

DR. CHANNING'S CHARGE.

The following extracts are taken from the Charge delivered by Rev. W. E. Channing D. D., at the Ordination of Mr John S. Dwight, as Pastor of the Second Congregational Church, in Northampton, May 20, 1840.

It is well to start with some comprehensive view of our work, be it what may; and I therefore begin with observing, that the great idea which ought to shine out in all preaching, is that of Moral Perfection. This is the very essence of God; our highest conception of the Dvinity being that of absolute, unbounded, eternal, omnipotent rectitude and love. Of this perfection, Christ is the bright, unsullied image. To bring men to this, was the grand purpose of his coming, teaching, miracles, and cross. In this, we have the explanation of our present being, the end of all its duties, temptations, conflicts, and pains. This is in truth the everlasting life, the heaven, which he came to unfold and promise to mankind. Your fitness for your office is to be measured by your comprehension of this perfection, by your faith in it, by your aspirations after it, by the power with which this supreme beauty smites and stirs your soul, and by your power of awakening the thought and desire of it in the souls of others. Your work then is to preach the Perfect. Preach the perfection of God, that He may be loved, not with passion or selfish regards, but with enlightened, disinterested, ever-growing love. Preach the perfection of Christ. Strive to seize the true idea of his character, to penetrate the mists with which the errors of ages have shrouded him, to see him in his simple majesty, to trace in his history the workings of his soul, the peculiarity of his love, the grandeur of his purpose. Be not anxious to settle his rank in the universe, but to comprehend the divinity of his spirit, that you may awaken towards him generous, purifying affections. Preach the perfection to which man is called by Christianity. Preach the nobleness and beauty of human virtue. Believe in man as destined to make progress without end. Help him to understand his high calling as a Christian, and to see God working within and around him for his perfection. These views might easily be extended, but these are sufficient to show you the grandeur of thought which belongs to your profession. Moral perfection is its beginning and end. How sublime and awakening the theme of the ministry! And yet religion, in consequence of its being so familiar, and of its having been cramped so long in human creeds, shrinks in most minds into a small compass, and wears any form but that of grandeur. You have seen in schools the solar system, with its majestic worlds, represented by circles of wire and balls of pith. In like manner, religion is dwarfed and degraded. Strive to think of it nobly, justly, vividly, and hold it forth as the sublimest reality.

You are to preach the perfect; and for what end? Not simply that men may discern and admire it. This is but the beginning of your work. The great aim must be to stir up men to the solemn, stern, invincible purpose of doing, of becoming, what they acknowledge and admire, of realizing their conceptions of the right, the perfect, the divine. The highest office of the ministry, is to breathe this energy, this indomitable force of will. It is not enough to awaken enthusiasm by touching manifestations of moral beauty, of Christian greatness of soul. Sensibility without moral resolution, avails nothing. All duties, and especially the highest, are resisted in the breasts of our hearers, by strong temptations, by the senses, the passions, by selfish hopes and fears, by bad habits and sins: and unless you can awaken energy to put down this resistance, you preach in vain. It is the existence of this mighty antagonist force to virtue in human nature, which makes Christianity necessary, which makes the ministry necessary. The grand purpose of all the doctrines, teachings, promises, institutions, and spiritual aids of our religion, is to infuse an all-conquering will in opposition to temptation, to bind the soul to the choice and pursuit of perfection, in the face of pleasure, pain, honor, interest, loss and death. Propose distinctly to yourself as your grand work, the excitement of this energy of the will; and this single thought will do much to give a living power to your preaching.

Having spoken of the end of the Christian teacher, I proceed to consider the means by which it is to be accomplished. His great instrument is the Truth revealed by God through Jesus Christ, and through his own soul. To gain this must of course be the labor of his life; and he is to gain it chiefly by Study and by Inward Experience. A minister must be a student; a patient, laborious student. There are those, indeed, who seem to think, that religious truth comes by inspiration; and it is certain, that light often flashes on the mind as from heaven. But inspiration does not visit the idle, passive mind. We receive it in the use and faithful use of our powers. You must study, you must work. Your parish must contain no harder laborer than yourself. To study is not to read, that we may know what others have thought; but to put forth the utmost strength of our faculties, for the acquisition of just, strong, living convictions of truth. It is to concentrate the mind; to pierce beneath the apparent and particular, to the real and permanent and universal: to grapple with difficulties; to separate false associations and accidental adjuncts from the truth. Study human nature and the divine. Study human life, that you may penetrate through its mysteries and endless mutations to its one all-comprehending design. Study God's works, that amidst their infinite agencies you may discern the one power and spirit from which all spring. Study especially the Holy Scriptures, the records of God's successive revelations to the human race. Strive to gain profound, generous, and fruitful conceptions of Christianity; to penetrate into the import of its records; to seize its distinctive character, and to rise above what was local, temporary, partial in Christ's teaching, to his universal, all-comprehending truth. To gain this knowledge of Christianity, your first and chief resort will be, of course, to the New Testament; but remember that there are difficulties in the way of a just interpretation of this venerable record. Other books are left to act on our minds freely and without control, to exert on us their native, genuine influence; but such a host of interpreters thrust themselves between the sacred volume and the reader, so many false associations of ideas with its phraseology are formed from the cradle, and long familiarity has so hardened us to its most quickening passages, that it is more difficult to bring ourselves into near communication with a sacred writer, than with any other. The student in theology must labor earnestly to escape the power of habit, and to receive immediate impressions from the scriptures; and when by his efforts he is able to catch the spirit which had before lien hid beneath the letter; to feel a new power in words which had often fallen lifelessly on his ear; to place himself in the midst of the past, and thus to pierce into the heart of passages, which he had been accustomed to interpret according to modern modes of thought; he ought to rejoice as in the acquisition of untold treasure, and to feel that he is arming himself with the most effectual weapons for his spiritual warfare.

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I proceed to observe, that something more than the action of intellect is needed to secure to you a living knowledge of Christian truth. On moral subjects no study can avail us without Inward Experience. To comprehend religion, you must be religious. A new revelation of truth is gained, by bringing the truth to bear on our own hearts and lives. Study the best books; but remember that no 'tongue of men or angels,' no language of heaven or earth, can give you that intimate perception of God, that faith in the invisible, which comes from inward purity, from likeness to the Divinity. There is a light, to which others are strangers, that visits the inward eye of the man who contends with evil in himself, and is true to his convictions of duty. This is the highest inspiration, surpassing that of prophets; for the ancient prophet comprehended but imperfectly the revelation with which he was charged, and sometimes shrunk from communicating it to the world. Christian truth will never become your own, until something congenial with it is unfolded in your own soul. We learn the Divinity through a divine principle within ourselves. We learn the majesty and happiness of virtue by consciousness, by experience, by giving up all to virtue, and in no other way. Disinterested, impartial love is the perfection of the intellect as well as of the heart. Without it, thought is barren and superficial, clinging to things narrow, selfish and earthly. This love gave being, unity, harmony to the universe, and is the only light in which the universe can be read. Preach from this highest inspiration, and you will preach with power. Without this inward experience, intellect, imagination, passion, rhetoric, genius may dazzle, and be rapturously praised and admired, but they cannot reach the depths of the human soul. Watch then, over your own spiritual life; be what you preach; know by consciousness what you inculcate. Remember that the best preparation for enforcing any Christian virtue, is to bring it into vigorous action in your own breast. Let the thirst for perfection grow up in you into a holy enthusiasm, and you will have taken the most effectual step towards perfecting them that hear you.

I have now spoken of the two principal means of obtaining Christian truth; they are study and inward experience. Having thus sought the truth, how shall it be communicated? A few suggestions only can be made. I exhort you, first, to communicate it with all possible plainness and simplicity. Put confidence in the power of pure, unsophisticated truth. Do not disguise or distort it, or overlay it with ornaments or false colors, to make it more effectual. Bring it out in its native shape and hues, and, if possible, in noonday brightness. Beware of ambiguous words, of cant, of vague abstractions, of new-fangled phrases, of ingenious subtleties. Especially exaggerate nothing for effect, that most common sin of the pulpit. Be willing to disappoint your hearers, to be unimpressive, to seem cold, rather than to 'o'erstep the modesty' of truth. In the long run, nothing is so strong as simplicity. Do not, to be striking, dress up truth in paradoxes. Do not make it virtually falsehood, by throwing it out without just modification and restraint. Do not destroy its fair proportions by extravagance. Undoubtedly strong emotion often breaks out in hyperboles. It cannot stop to weigh its words; and this free, bold language of nature I do not mean to condemn; for this, even when most daring, is simple and intelligible. I would caution you not against nature, but artificial processes, against distrust of simple truth, against straining for effect, against efforts to startle or dazzle the hearer, against the quackery which would pass off old thoughts for new, or common thoughts for more than their worth, by means of involved or ambitious phraseology. Prefer the true to the dazzling, the steady sunlight to the meteor. Truth is the power which is to conquer the world; and you cannot toil too much to give clear perceptions of it. I may seem to waste words on so plain a point; but I apprehend, that few ministers understand the importance of helping men to see religious truth distinctly. No truth, I fear, is so faintly apprehended. On the subject of religion most men walk in a mist. The words of the Bible and of the preacher convey to multitudes no definite import. Theology, being generally taught without method, and as a matter of authority, and before the mind can comprehend it, is too often the darkest and most confused of all the subjects of thought. How little distinct comprehension is carried away by multitudes from our most important discourses. My brother, help men to *see*. Christianity was called Light, and you will be its worthy teacher only by being, like its first ministers, a 'light of the world.' It is a common error, that to avoid dulness, the most unpardonable sin of the pulpit, the preacher can find more effectual means than the clear expression of simple truth. Accordingly, some have recourse to crude novelties; some to mysticism, as if truth to be imposing must be enthroned in clouds; some to strong utterance of feeling. Of course I would say nothing in disparagement of feeling; but I am satisfied, there is no more effectual security against dulness, than the unfolding of truth distinctly and vividly, so that the hearer can lay a strong hold on great principles, can take in a larger extent of thought, and can feel that he has a rock for faith and opinion to rest on.

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I have said you must preach plainly. I now add, preach with zeal, fervor, earnestness. To rouse, to quicken, is the end of all preaching, and plainness which does not minister to this is of little worth. This topic is too familiar to need expansion; and I introduce it simply to guard you against construing it too narrowly. The minister is often exhorted to be earnest in the pulpit. You will be told, that fervor in delivering your discourse is the great means of impression. I would rather exhort you to be fervent in preparing it. Write with earnestness, and you will find little difficulty in preaching earnestly; and if you have not poured out your soul in writing, vehemence of delivery will be of little avail. To enunciate with voice of thunder and vehement gesture, a cold discourse, is to make it colder still. The fire which is to burn in the pulpit, must be kindled in the study. Preach with zeal. But let it be a kindly zeal. Always speak in love. Let not earnestness be a cover for anger, or for a spirit of menace and dictation. Always speak as a brother. With the boldest, sternest, most scornful, most indignant reproofs of baseness and crime, let the spirit of humanity, of sorrowful concern be blended. In too much of the zeal of the pulpit, there is a hardness, unfeelingness, inhumanity more intolerable to a good mind, than sleepy dulness, or icy indifference.

I have said preach plainly, and preach earnestly; I now say preach with moral courage. Fear no man, high or low, rich or poor, taught or untaught. Honor all men; love all men; but fear none. Speak what you account great truths frankly, strongly, boldly. Do not spoil them of life to avoid offence. Do not seek to propitiate passion and prejudice by compromise and concession. Beware of the sophistry, which reconciles the conscience to the suppression or vague, lifeless utterance of unpopular truth. Do not wink at wrong deeds or unholy prejudices, because sheltered by custom or respected names. Let your words breathe an heroic valor. You are bound indeed to listen candidly and respectfully to whatever objections may be urged against your views of truth and duty. You must also take heed lest you baptize your rash, crude notions, your hereditary or sectarian opinions with the name of Christian doctrine. But having deliberately, conscientiously sought the truth, abide by your conviction at all hazards. Never shrink from speaking your mind through dread of reproach. Wait not to be backed by numbers. Wait not till you are sure of an echo from a crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own. Put faith in truth as mightier than error, prejudice, or passion, and be ready to take a place among its martyrs. Feel that truth is not a local, temporary influence, but immutable, everlasting the same in all worlds, one with God and armed with his omnipotence. Courage even on the side of error is power. How powerful must it prove on the side of truth! A minister speaking not from selfish calculation, but giving out his mind in godly sincerity, uttering his convictions in natural tones, and always faithful to the light which he has received, however he may give occasional offence, will not speak in vain; he will have an ally in the moral sense, the principle of justice, the reverence for virtue, which is never wholly extinguished in the human soul.

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I am aware, that what has been said to encourage a spirit of fearlessness and independence is liable to abuse. There are those, who confound moral courage with defiance of established opinion, and Christian independence with an overweening fondness for their own conceits. I trust to your humility and soundness of mind for a sober construction of my counsels. I trust you will feel such a respect for past times and for the maxims and institutions of the society to which you belong, as will induce you to weigh cautiously and with self-distrust whatever peculiar views spring up in your mind. You are too wise to bolt from the beaten path, in order to prove that you do not tamely follow others' steps; too wise to be lawless, that you may escape the reproach of servility. The authority of usage is a wholesome restraint on the freaks, follies, and rash experiments of youth and inexperience. But usage must not restrain the intellect and heart. Whilst deferring to the rules which society has settled, you must still act from your own convictions. You must stand out as an individual, and not be melted in the common mass. Whilst you honor antiquity, you must remember that the past has not done and could not do the work of the present; that in religion as in all things, progress is the law and happiness of the race; that our own time has its task, and has wants which the provisions of earlier times cannot satisfy. Remember too, that each man has his own way of working and can work powerfully in no other, and do not anxiously and timidly model yourself after those whom you admire. To escape the sin of presumption, do not be mechanical. To escape eccentricity, do not shut your eyes on what is peculiar in your lot and fear to meet it by peculiar efforts. The minister too often speaks feebly, because his voice is only the echo of echoes, because he dares not trust to the inspirations of his own soul. To conclude this head—be humble, be modest, but be not weak. Fear God and not man. Respect your deliberately consulted conscience. This energy of spirit will give a greater power to your ministry than all the calculations of selfish prudence or all the compromises of selfish fear.

My brother, one exhortation more. Feel the greatness of your office. Let not its humble exterior, or the opinion of the world, or its frequent inefficacy, hide from you its unspeakable dignity. Regard it as the highest human vocation, as greater than thrones, or any other distinctions which relate merely to the present life. The noblest work on earth, or in heaven, is to act on the soul; to inspire it with wisdom and magnanimity, with reverence for God, and love towards man. This is the highest function of sages and inspired poets, and also of statesmen worthy of the name, who comprehend that a nation's greatness is to be laid in its soul. Glory in your office. Feel that it associates you with the elect of past ages, with Jesus Christ, and apostles, and confessors, and martyrs, and reformers; with all who have toiled and suffered to raise men to intelligence and moral greatness; and let the consciousness of this spiritual brotherhood fortify you for like suffering and toil. Glory in your office. You delight in poetry and the fine arts; but remember that the divinest art is that which studies and creates the beauty, not of outward form, but of immortal virtue; which creates not statues and pictures, but holy and disinterested men; which awakens the godlike in the breast of our brother. No poem is so sacred as a Christian life; and he who incites a fellow creature to this, produces a work which will outlast all other works of the mind.

CHANGE OF RELIGIOUS OPINIONS.

It is possible, that in the thoughtless season of youth, a man may acquiesce in the religious opinions of those around him, because he may never have considered or perceived their accuracy or their error. But as manhood and reflection come, every thinking person begins to remark that his religious opinions exert a vast influence on all parts of his character—on his intellect, and on his charity—on the light under which he must regard grand masses of his fellow men—on the aspect and character under which he must view God himself. He then discovers, that the formation of his creed, and the adoption of his religious opinions are matters of indescribable, unequalled importance—most carefully, most anxiously, most fearfully to be considered. He knows that what the opinions of his friends may be, will here avail *him* nothing. For, besides that his friends are, like himself, liable to error, he believes that the question which shall be demanded of each man, will be, not what his friends thought, or whether they thought justly or unjustly, but whether *he himself* thought justly, or rather intended and strove to think justly. He perceives that it will be a poor apology to offer to an omnipotent God, before whom—and before whose vicegerent in every man's bosom, conscience—all respect for human authority ought to vanish like mist before the sun, that the fear of differing from friends, or a misnamed amiable reluctance so to do, limited his enquiries, or induced him to suppress or disguise his calm and innocent convictions. Such a man will examine for himself. And true it is that he may arrive at conclusions somewhat different from those which he may have inherited, rather than adopted, in youth. But to the former he will incline the more readily; inasmuch, as those opinions are likelier to be correct, at least, to seem so, to each individual, which are adopted with every faculty awake and in exercise, than those which are held together on the authority of others and of custom. For our part, we differ from certain of our early, and we shall say, hereditary opinions—chiefly in this, that some of those opinions being opposed by evidence equally respectable and cogent with that on which they rest, we think a suspension of belief, in such a case, prudent, proper, imperative, morally and mentally unavoidable; and are disposed to believe, that the very difficulty attending the formation of such opinions, shows that men, on all sides, err in thinking that God demands of them to make up their minds precisely and definitely regarding these questions.

A man so acting, cannot be said to have *changed* his opinions; but more properly, for the first time to have deliberately formed and adopted them. Still, to avow opinions different from those of our friends, is a painful duty; *not* in the nature of the thing itself; for to forsake opinions, whose unsatisfactoriness we think we have discovered, or to embrace new ones, whose truth we imagine we recognise, includes necessarily nothing painful. Nor is it a painful duty as regards God, who is ever pleased to see us act according to our convictions, even, we dare to say, though these convictions be erroneous. God exacts sincerity of us in all cases. Perfection in practice, and, we believe from analogy, in faith also, he has promised to dispense with. It is society, society alone, which renders this duty, otherwise pleasing and glorious, a crucifixion and a martyrdom. It is a man's friends, who here impede him in his duty to God and to himself. It is they, who, because an individual has been born in the same locality with them, insist on his thinking precisely as they do; not on points of morality, respecting which, in many cases, rude and civilised nations, Heathen and Christians agree, but on very abstruse and refined doctrines and theories, regarding which, among men appealing to the same standard, there have been, there are, there ever will be, in this world, grand and decided differences of opinion. To what are these incurable differences owing? To this, that the *scale* of supposed essential belief has been, by men themselves, not Scripture, erroneously strung too high; and that, consequently, only a section of human minds can move in accordance and harmony in respect to it.—*R. Dick.*

FORMATION OF A DEVOTIONAL CHARACTER.

It has always seemed to me that one important purpose of the religion of Jesus, was to assimilate man to his Creator, by awakening in his heart an exquisite perception of all that is beautiful and good in the natural as well as in the moral world. This percep ion may indeed exist in the heart, where devotion has no place, it may refine the taste without purifying the affections, or leading them to God the source of all goodness, of all beauty, but yet it is an important element in the formation of a devotional character, and ought to be carefully cultivated. Children should be early taught to look 'through nature up to nature's God,' to see him in all they admire, in all they enjoy. By this means their susceptible hearts will soon learn to love Him as the source of their happiness, and they will naturally endeavor to avoid whatever can be displeasing to so good, so holy a being. And when the cares, the trials, and the temptations of the world thicken around them, they will turn to Him as their Father in heaven, for support and guidance. The spirit of devotion which was probably first awakened in their hearts by the simple flowers of the fields, which they gathered in early childhood, and which has since been matured by prayer and meditation, will continue to shed its hallowed influence upon every path of their earthly pilgrimage; and when they approach the confines of immortality, and review the circumstances by which they have been prepared for heaven, they will bless God for having first taught them to love him by means of his beautiful and wonderful works.

Our blessed Lord himself did not disdain the aids which external nature afforded him, either in the cultivation of his own spiritual nature, or in that of his disciples. He frequently employed natural objects to illustrate the most important truths. The lilies of the field and the fowls of the air, were selected by him, as instances of the universal providence of God. The vine and its branches illustrated the connection which subsisted between himself and his disciples. The well which sprang up in the desert, and imparted refreshment to the parched lips of the weary traveller, was made an emblem of his life-giving doctrines. The barren fig-tree—the grain of mustard seed, were not too insignificant to be employed by him as means of instruction. In the history of his life we have abundant proofs that he was not insensible to the influence which the works of creation had on his own spiritual nature. He prepared himself for the great work which was given him to do, by retiring not into the dark recesses of one of the caverns with which Judea abounded, but into the wilderness, and from the summit of one of its mountains he beheld a scene magnificent enough to try and to prove his power of resisting temptation. And when he retired to ask counsel of his Father before he selected his apostles, 'he went out into a mountain to pray,' and whilst 'he continued all night in prayer to God,' he would doubtless find his devotion elevated, and his trust in the divine assistance confirmed by the glories of the starry heavens, which the night revealed to him. The works of his Creator were not shrouded in darkness, though the sun had withdrawn its light, for he could raise his adoring eyes to 'the moon and the stars which his heavenly Father had ordained,' and contemplate them as 'the work of his fingers.' And in subsequent periods of his life, when he retired from the multitudes whom he had taught, and fed, and healed, to walk along the beautiful shores on the Lake of Galilee, or in the cornfields or the vineyards with his disciples, he was cultivating his spiritual nature no less effectually than when he taught in the temple, or entered into the synagogue on the Sabbath day.

Nevertheless our Lord did *not* neglect the services of the temple, nor of the synagogue, and if we would follow the example which he has left us, we must not neglect them. If we would acquire the holy spirit of our Master, we must avail ourselves as he did, of *all* the means which God has bountifully provided for the culture of our spiritual nature,—we must seek communion with the Father of our spirits in the closet and in the temple, in the crowded city and in the mountain solitude, in every place and in every circumstance. And when this habit of seeking God is once formed, we shall find him in all the works of his creation, in all the teachings of his providence. We shall be in 'the spirit' of prayer and praise not only 'on the Lord's day,' but on every day; our lives will become one continued act of worship, and the blessed effects of this communion with God will be apparent in the cheerfulness with which we discharge all the duties of our station, in the security with which we bear its trials, and in the continual progress of our spiritual nature towards that holy and happy state, where all that is imperfect in our worship on earth shall be done away.

THE FIRST DISCIPLES.

They are plain, plebeian, hard-handed men of toil, who have labored in the fields and olive-grounds of Judea, or held an oar on the Galilean Lake; who nevertheless have been not without the cottage and the home, the parent, wife and child; belonging, moreover, to a country having something to remember, and more to expect. Addressed by a solitary and houseless wanderer from Nazareth, won by some undefinable attraction that makes them think him a man of God, they follow him awhile, hoping for promotion, if he should prove, as they suspect, to be some great one. Daily this hope declines, but hourly the love increases. They hang upon his words; their passions sink abashed before his look; they blindly follow his steps, knowing nothing but that they will be the steps of mercy: they rebuke the blind beggar who cries; but he calls him groping to him, and sends him dazzled away; they go to help the cripple, and ere they reach him, at a word he leaps us in strength; they fly at the shriek of the maniac from the tombs, when lo! he lapses into silence, and sits at the feet of the Nazarene in the tears of a right and grateful mind. How can they leave him? yet why precisely do they stay? If they depart, it is but to return with joy; and so they linger still, for they learn to trust him better than themselves. They go with him sorrowing; with occasional flashes of brilliant ambition, but with longer darkness between; with lowering hopes, but deepening love; to the farewell meal; to the moonlight garden, its anguished solitude, its tranquil surrender to the multitude, making the seeming captive the real conqueror; a few of them to the trial; one, to the cross; the woman, even to the sepulchre: and all, agitated and unbelieving, were recalled in breathless haste from their despair by the third day's tidings, the Lord has risen indeed! Thenceforth, they too are risen from the dead; the bandages as of the grave, drop from their souls; the spirit of God, which is the spirit of truth, comes to loose them and let go. Not higher did the Lord ascend to the heaven which holds him, now than did they rise above the level of their former life. They understand it all, and can proclaim it; the things that were to come, —that dreadful cross, that third day, so darkly hidden from their eyes,—are shown them now; a thousand things which he had said unto them, rush, by the help of this new spirit, to their remembrance. And forth they go, to tell the things which they have seen and heard. They most of them perished, not without joy, in the attempt; but they *did* tell them, with a voice that could summon nations and ages to the audience; which things are this day sounded in our ears.—*J. Martineau.*

UNITARIANISM; NOT A SERIES OF NEGATIONS.

Unitarianism, in the opinion of the many, is very different from what it is in reality. With them it is a series of negations—the denial of the Trinity, of the two natures of Christ—of original sin and imputed righteousness. People are so full of what we have rejected, that they have no thought for what we hold. They define us by saying what we are not. We appear so much before the public as *non*-believers, that they have easily been led to consider as *un*believers. From this misconception our cause has received a serious detriment. Full many are the minds which shrink instinctively from whatever wears the appearance of scepticism. Negations have no nutriment for the soul. Positive and definite forms of belief can alone satisfy the religious principle. The soul as well as the body needs the bread of life. Without it both pine and perish, and in this atrophy suffer exquisite pain. But from pain and its causes the heart was made to shrink, and therefore many shudder at the thought of becoming Unitarians, though they are not ignorant of the force of their argumentation. In the Savior's character and work, in the truths which he taught, and the promises which he made, and the threats which he uttered, they find what exactly meets and satisfies their spiritual wants, and excites emotions and forms habits as full of pleasure as they are of promise. With their earliest recollections the name of Jesus has been connected. To him they have been led to look in sorrow, through him to hope for the pardon of their sins, on him to trust when they prayed God to receive their departed friends, and when they ventured to raise the supplicating voice for themselves and their children. How then can they do otherwise than feel an alienation from those of whom they know nothing, but that they deny this and deny the other—dishonor, as they are told, the Savior's person, and take all efficacy from his work? It matters not that they and the Unitarians differ more in word than deed. With certain forms of speech, rejected by the Unitarian, they have associated certain emotions, to which they fondly cling, because full of solace and hope. They discern not that the phraseology may change and the truth remain uninjured. You impeach the terms in which they express their dearest convictions, and are thereby an object of their dislike and aversion.

We have hinted that the difference is rather one of words than doctrines; for we have reason to believe that many of those who are Christians from a conviction of the moral value of the gospel, who have learnt that gospel more from the Testament than the pulpit, and clung to Christ when the preacher followed Athanasius and Calvin; that most of such believers, the majority, perhaps, of the Christian flock, have little more, if any, faith in the distinguishing doctrines of reputed orthodoxy than Unitarians themselves. The many are Unitarians in fact, though not in name—yea, even while they hold the name in aversion. In other words, they have to a great extent given up sectarian peculiarities bit after bit, till they have become Christians. They have left Athanasius and Calvin to follow Christ.—These remarks seem

to combine in calling on Unitarians to state fully what they hold, to exhibit the positive forms of their faith, to show the world what it is now slow to believe, that, even in the midst of our rejections, we have in our creed whatever a mortal can need. That the advocates of Unitarianism may be somewhat to blame for the erroneous and defective views which prevail respecting their doctrines, we are not prepared to deny. But these misconceptions flowed naturally, perhaps to a great extent necessarily, from the conditions of that controversy which, to their honor and the honor of religion, their worthies entered on with that boldness which the sense of a good cause always inspires. Corruptions prevailed. A learned and powerful hierarchy were pledged to support them. Assailment was therefore the peculiar work of these restorers of gospel purity. And assail they did, till the world thought assailment not only their peculiar but their exclusive function. Into their labors we have entered. The pioneers have gone before us, and the towers of Babylon have been effectually undermined. Let us build the walls of Zion out of the ruins. Let it be our peculiar work to establish, to teach the gospel, alike uncurtailed and uncorrupted. Does not our faith embrace every thing needful for this end; every thing taught by Jesus and his Apostles? Consider the following summary.

'I. We believe in the Divine Unity.

'II. We believe in the absolute perfection of God; that he is infinitely great, wise, and good; perfectly holy, just, and merciful.

'III. We believe that this perfect Being may be acceptably worshipped in the name of Jesus by those who will worship him in the spirit of holiness.

'IV. We believe in the divine origin of our Savior's mission, and the divine authority of all his doctrines and precepts; and hence,

'V. We esteem it our duty to believe and honor him, even on the same principles on which we believe and honor God; for we regard his words as being none other than the words of God himself; and that to trust in him is to confide in the Father who sent him; hence we account it our duty to hold every view of his person and offices that can be traced to his teachings, and every principle of religion which he enforced.

'VI. We believe that, after the death and resurrection of our Lord, he was enabled by his Almighty Father to confer upon the apostles and primitive disciples the gifts of miraculous illumination and power, through which they were enabled to teach all the doctrines of his religion, and to confirm the divinity of his commission by signs and wonders.

'VII. We believe that every book written by them is to be received as inculcating a true system of religious faith; and that every such book ought to be regarded as Christian authority, and habitually resorted to as a means of religious improvement.

'VIII. We believe that it is the duty of all to love their Maker with their whole strength, their brethren of mankind as themselves, and to cultivate a hungering and thirsting after every branch of righteousness. That it is also their duty to adopt these inward principles as the directors of their practice, as well as the objects of their respect; to display them in the general tenor of their lives, and to have them deeply imprinted upon their characters; and that, never esteeming that they have already attained perfection, it is their duty to leave the things which are behind, and press forward to the end of their lives toward the mark of their high calling in Christ Jesus their Lord.

'IX. We believe in the exceeding sinfulness of sin, (that is, the actual perpetration of evil,) that it totally incapacitates the mind for true happiness; and that as long as the prevailing love of it abides in the heart, the offender is an alien from the kingdom of heaven.

'X. We believe that all men have fallen short of the duty which they owe to God, and in some part of their lives have polluted themselves with the guilt of sin.

'XI. We believe that Christ came to take away sin, and to deliver his followers from the consequences of those that have been abandoned.

'XII. We believe that repentance and faith are the conditions which this Savior of the world was empowered to lay down for man's acceptance with his Maker; repentance, such as will fill the mind with a horror of evil; and faith, which shall be effectual in making him anxiously alive to the importance of cultivating holy and virtuous habits.

'XIII. We believe that he who is himself resolutely and perseveringly anxious to lead a new life will be heard not only in his fervent supplications for pardon, but also in his devout prayers for the Divine assistance and blessing: that the Divine influence is extended to every true penitent, so as to enable him to succeed in his efforts to attain salvation from sin and its direful effects.

'XIV. We believe that our Lord has truly revealed a future state of immortal and eternal happiness for his faithful followers, and a fearful state of justly apportioned retribution for all who wilfully reject his offers of pardon and acceptance.

'XV. We believe in the resurrection of the dead and a future judgment, when every one will receive according to his works.'

Do these principles,—and the catalogue might easily be enlarged,—constitute a small part of the gospel? Can it be said of those who hold these views, and such as these, that their system is a negative, not a positive one?

Month. Repos.

THE QUESTION, WHY DOES A UNITARIAN TAKE THE LORD'S SUPPER? BRIEFLY ANSWERED.

Were I to ask you, my Unitarian friends, why you meet around this table and partake of the memorials of the death of Jesus, you would, amid the many reasons that crowd upon your minds, find your love of the Savior the predominant feeling. Regard for the express command he gave that his followers should eat and drink in remembrance of him, would have weight with you. A desire would be recognized in your heart to be associated, by the commemoration of your Lord's death, with the long line of Christian worthies who stretch up from the present day to the very supper where Christ presided, and will go forward, adorned with many a bright link, and pervaded by the holy influence of Christian and brotherly love, even into eternity. An honorable wish also actuates you to add your testimony, however humble, to the divine origin of the Savior's mission, to declare unostentatiously, yet not without effect, your assured conviction that the Father sent the Son to be the Savior of the world; that the Father's grace originated the scheme of man's redemption, which the Savior's love completed; that amidst the decay and decline of all human things, there is one rock on which the soul may rest; and that while the hopes of reason perish in the very hour when they are most needed, the hope of the gospel is sure and steadfast, disappointing not, but growing stronger and brighter with every increasing year of the Christian's life.

Who, moreover, that has experienced the peace of mind which scenes like this occasion, does not long for their renewal? How sweet the enjoyment of them! in recollection how grateful and soothing! and from the anticipation the soul derives nutriment no less pleasant than beneficial. Yes, to this feast of benign affections, where the mind, the heart, and the soul, are at once exercised, refreshed, and nourished, where every angry passion is lulled to rest, where the stillness and peace of heaven are in some measure anticipated, and over which the spirit of the Savior—a spirit of love, and piety, and affection, broods; to this feast of joy and peace in a holy mind, who of you wishes not to come, that he may encourage the growth of the various Christian graces, stir up his mind to the full discharge of duty, repress and subdue what is wrong, supply what is defective, confirm and hallow what is good, that the man of God may be perfect, thoroughly furnished unto every good work!

But if I may interpret your feelings by my own, none of these considerations, nor all of them together, affect you so strongly as your attachment to the Savior. Were you asked why you surround the table of the Lord, the answer would be prompt upon the tongue—'because I love him.' Sweet to me, would you add, is the remembrance of Jesus. For was he not divinely great and good? Had he not compassion for the wretched and mercy for the sinful, and a kind look and an outstretched hand for the returning prodigal? Where can I find instructions which, like his, inform the mind and win the heart? And in his words I recognize God's grace and wisdom. To whom shall I go but unto him? for he has the words of eternal life. Mercy do I need, and in Jesus I find at once mercy offered and mercy exhibited. I seek the way to God and Heaven, and Jesus is the way, the truth, and the life. I would not willingly perish and become insensible to the beauties of my Creator's works and the thrill of pure affection; and Jesus assures me, if I believe in him, though I die, yet shall I live, and inhabit the mansions where the sons of God shall for ever dwell together in pious and delightful intercourse. For the divine excellences of his character, for the bright and pure example he has left, for the invaluable disclosures which he made, for his dying that I might live, for his suffering that I might rejoice, for his redeeming me from the thraldom of sin, from the apprehension of coming judgment and the fear of death, for the bright hopes he has kindled, the free pardon he has communicated, the durable joys that he gives in time, and the everlasting bliss he promises in eternity—for these things I love the Savior. He was the chosen servant of God; he was the well-beloved Son of God; he was the wisdom, power, and image of God; he was intimately allied with God; he was constantly approved of God; he was pre-eminently honored of God; raised by God from the dead, received up into glory, seated at God's right hand, made judge of quick and dead, and is destined to award to every man according to the things done in the body; and therefore I feel it a high privilege to love him, and am conscious of a devout reverence mingling with my affection, rendering it at once more pure, grateful, and influential. But vainly do I attempt to tell you of the reasons why Jesus is precious to me. To do so fully, I must unfold my heart before you; I must penetrate into its most secret workings; I should have to call up all that I have felt in perusing the narratives of his life and death, in dwelling on his holy and lovely character; I should have to go through the history of my Christian life, and set before you the instances, all but numberless, in which the Gospel of Jesus has given me aid and strength and comfort—has led me from sin to holiness—from the world to God—from earth to heaven; has refined my affections while it deepened them, has enlarged and expanded my mind. And if now the tenor of my days is peaceful and serene; if I have hope towards God; if a sweet consciousness of his favor pervades my soul, proving a constant source of pleasant thoughts and pleasant images; if I look on my family with comfort, perhaps delight; if I can anticipate the time when this mortal shall be clothed upon with immortality, and all those who have aided and blessed me on the journey of life be as full of happiness as the large capacity of the undying spirit will admit; to whom, under God, do I owe all these blessings—blessings truly priceless, blessings which make out of the creation of nature a new creation, blessings which double all the good of life and lessen all its ills—to whom but to Jesus am I indebted? And therefore I love him with reverential fervor, and therefore it is pleasant to me to muse on his character and deeds, to honor him in my affections, that by a humble imitation I may honor him in my life. For this cause I eat and drink in remembrance of him, and pray to his Father and my Father, to his God and my God, that the perishing memorials of his love may, by the divine blessing, prove that food which cometh down from heaven to be the life of the soul. True it is I do not believe that he was God the Son; but I do hold, what the Scriptures teach, that he was the Son of God. I do not believe that he was God-man; but I hold, as the Scriptures teach, that God was with him. I do not believe that he made God merciful; but I hold, what the Scriptures teach, that he came because God was merciful. I do not believe that he reconciled God to man, but man to God. And surely it is enough to believe what the Scriptures expressly set forth; and strange is it if love to Christ really depends on notions which have no direct countenance in the sacred records, and wear the appearance of contravening some of their first and most important principles. And well certainly do I know that my simply scriptural faith is fitted to awaken devout attachment to the Savior; well do I know that the more it extends its empire over my bosom, the more ardent and respectful, the more grateful and devout, the more stable and influential, does my attachment to Jesus become; and the more pleasant also is the occasion when, as now, I eat and drink in remembrance of him. And fully assured am I by experience, that my heart will glow and throb with pure emotion at the thought of him, of whatever rebounds to his honor, advances the great objects of his life and death, approximates me more closely to his divine image, and assures me more strongly of a union with him through eternity; when my faith shall have become, and in proportion as it does become, the sole guide of my life, the sole prompter of my feelings.—*Monthly Repository.*

ATHEISM.

What an ungracious task is that of atheism; yet happily fruitless as it is ungracious: ungracious—because it is at war with whatever is highest in conception or existence. It is the proclaimed enemy of mind, and *that* is the most glorious thing of which we have any persuasion. When in these tabernacles—now of life, the fire quenches in the eye, and the pulse beats no longer in the bosom;—when living thoughts, and thick-coming fancies and restless desires;—when the longings of imagination, and the tides of passion, and the lights of brightening hopes cease their busy stir—the silver chord loosed, and the golden pitcher broken: then do these tabernacles become silent and solitary, and the mourners go about the streets. But why? Because the *mind* they loved is then no longer. And so when the Supreme Intellect is no longer witnessed in the universe—what is all material being but an illimitable corse? Light, and motion, and harmony are then but spiritless sounds. Immensity is but the boundless body of death. In vain then is all our love of being: in vain all the indestructible wishes of our nature;—all we know, or venerate, or hope, or pray for, all is false:—what we imagine to be truth is vain delusion—what we esteem as virtue is an empty dream; religion is a set of wild phantasmas, a troubled and complicated vision: in vain have we received existence—in vain has that existence been enriched with glorious endowments—in vain have we sought intellectual and moral perfection, and raised our spirits in high and holy hopes, if existence is a chaos without an author, and we but bubbles that rise and sparkle a moment on its surface and then quench for ever in its eternal night.

But atheism, we rejoice to think, is indeed a fruitless task. The argument for Deity is not in the fluctuating opinion of theorists, but is written on the broad volume of universal nature. Can atheism erase this? Yes; if it can tear down the firmament, and break up the courses of the stars—and shatter every system, and darken every sun; if it can burst asunder the foundations of the earth, and exhaust its rivers, and dry up its oceans, wither its every plant, and crush its every insect; if it can reduce the universe to those atoms:—and were it after all, 'amidst the wreck of matter, and the crush of worlds,' to announce,——'There is no God;'—did one soul exist to hear, its own internal inspiration would falsify the terrific proclamation.

PRIDE OF HUMAN REASON.

It is said that Unitarianism encourages the pride of human Reason. Now I shall answer this very briefly, because any lengthened exposure would necessarily take the form of sarcasm. Whose Reason is it that we oppose when we reject Trinitarianism? Trinitarians say that it is the Reason of God. But how do they know this? Because they are sure that *they* know the Mind of God as it is revealed in the Scriptures; and they are sure that *we* are in error. Infallibility again! So that to oppose *their* interpretation of the Scriptures, is to set up our own Reason against the Reason of God. Now I ask, in all simplicity, Can they who say these things have taken the trouble to clear their own ideas? If there is any pride of Reason, on which side does it lie? They first identify their own sense of the Scriptures with God's sense, and then they charge other men with the pride of Reason, for not bowing down their minds to God, having first taken it for granted that *their* Reason and God's Reason are one and the same. Look again to the uncertain doctrines which they deduce from the Scriptures by processes of inference, sometimes technical and sometimes mystical, and say, does the world afford a more marked exemplification of the pride of human Reason, than the absolute confidence with which these doubtful conclusions are received, and not only that, but pressed upon men, as the exact meaning of God, at the peril of their eternal salvation? What do these divines rest upon when they deduce from the Scriptures their essentials of Christianity? Their own reasonings. And yet they will tell you, that to differ from *them*, is to oppose your own Reason to the mind of God.—*J. H. Thom.*

For the Register and Observer.

WHO SHALL LABOR IN THE LORD'S VINEYARD?

The present situation of the Theological School at Cambridge involving consequences so important to the spread of our peculiar views, and the application of a much larger class than usual for admission to its privileges, presents a fit opportunity for a few remarks, upon the question we have placed at the head of this article. It cannot be too seriously urged upon all who would take upon themselves the sacred office, to consider prayerfully and earnestly what will be required of them: to examine well that they enter not upon the service of their God, lightly, as one doing a small thing; to bridle the tongue that it speak not flippently the vows of consecration while the heart remains cold. Let our young men consider. They will enter not upon a path easy to be trod with the broidered sandal as a way strown with flowers. Thorns will gather in the road they journey, and though the end once gained is brightness and serenity, a haven of peace and happiness, yet for a time clouds will overshadow them, and perils and difficulties encounter that will need the whole armor of a steadfast faith. In times like these abounding in new doctrines, supported by talent—in false prophets, who proclaim from high places that they are Christ—in loud scorners,—in dreamers who proclaim the visions of their own fancy as the inspiration of their God,—beset by these, with their 'vain wisdom and false philosophy,' does it not become him who would boldly stand forward as the champion of true religion, to examine well that he is fit for the encounter? For in his failure the cause he advocates, be it never so just, receives a stab; and error triumphant, in his defeat sounds her pæans of victory over truth and virtue. Has he the cool head and strong heart, to meet these sophistical declaimers? Above all has he the wisdom from on high that shall put the scoffer to shame, and be to him a shield against the arrogant? Oh, there are those, in whose mouth the sacred oracles of God seem but vain sayings. From their lips the very teachings of our Savior fall vainly upon the ear. And the sublime doctrines that we reverence are taught by them as the offspring of men's imagination, as cunningly devised fables—and wherefore is this failure? They considered not their fitness for the office they undertook. And the robes were on them as ill-fashioned garments. Their hearts were silent though the lips uttered sounds. Such men can never keep burning the fire upon God's altar. As well might the seraph and the cherubim essay to sing their praises unto God, while their affections were on the earth. We would keep none worthy from ministering in holy things. Let all such come around the altar. A pure faith—an inward devotion will be to them a mantle of inspiration.

But let none enter the ministry with the word of God upon their lips while mammon or love of pleasure keeps possession of their hearts. Let them not dare to be a priest of Christ's anointing because it will be to them an office of little labor. Enter not God's service because you have failed in the pursuits of the world. Think ye that God requires less of talent, less of energy, less industry than this earth's vain masters. Oh come not to preach his word except with clean hands and a pure heart. Who then shall labor in the vineyard? It is broad and wide, it requires intellect and energy, faith, a love of God and man, a self sacrificing spirit, an humble heart, that shall be as an altar in the worship of the Creator, a spirit of endurance, an ardor that neither slight nor contumely shall vanquish. With these you cannot fail of success, and the rejoicings of many souls shall be a reward unto you. And when the silver cord is broken and you stand for your reward before the judgment seat of God, the words of welcome for a faithful servant, will fall upon your ear, and ye shall pass away into exceeding joy.

For the Register and Observer.

The New Testament abounds in promises of greater light to those, who are faithful to the light they have. Why is it then, (the question is often and anxiously asked,) why is it that eminently good men vary so widely from each other in their views of religious doctrine. Here, for instance, are Fenelon, Oberlin, Heber, Wm. Penn, Wesley, Buckminster,—all men, in whom the Christian character was developed in its utmost beauty, but who differed each from the others on some of the most prominent articles of religious belief. What has become of the promise of God?

In reply, we would put such a case as this. Suppose two men,—one of a pre-eminently pure heart and holy conversation—the other a man of strong mind, but of loose principles and unsanctified affections. The latter accords in his speculative belief with the actual truth of God, i. e. the propositions which he would enunciate as expressing his faith, are such as the infallible Jesus, were he on earth, would assent to. The former holds a false belief on many points, belongs to the most erroneous sect in Christendom, his metaphysics are all out of joint. Which of these two men knows the most of Christianity? The good man assuredly; for he, however false may be his technical theology, yet is conversant with the moral features of the gospel, with the beauty of its holiness, with the perfections of its divine Author. The other man, who understands all mysteries, yet is destitute of piety, is like the professor of heraldry, who comprehends the genealogy of all kings and nobles, but his life is all plebeian, he has never exchanged looks or words with those, whose pedigree and armorial bearings he knows so thoroughly. The other is like the companion and bosom friend of kings and nobles, who can enjoy every privilege of such illustrious society without needing a knowledge of heraldry, or suffering from ignorance thereof.

Who best knows God? He who can define his essence; or he who has felt his love, on whose brow is the seal of adoption, from whose heart goes up without ceasing the prayer of faith? Who best knows Jesus,—he, who can define his rank in God's creation; or he, who ponders day by day on his holiness, purity and love, and day by day can trace a brighter reflection of these attributes, from his own spirit? Who is best acquainted with the mysteries of the new birth, he who can define the process of regeneration; or he, who has felt its power, (though it came trackless as the wind,) and whose heart has become the shrine of God's new creating spirit? Who knows most of heaven,—he who can say unhesitatingly how the dead are raised and with what bodies they come, or he, who, (ignorant or wrong on these points,) has his conversation in heaven, and is daily asking himself, What are the pursuits, the joys of the redeemed, that he may enter upon them here. He, who has the heart knowledge knows the most; and his knowledge appertains to *religion* properly speaking. The doctrines that divide the Christian world are for the most part not items of *religious* knowledge or error, but peculiar modes of classification or philosophical theories. There is no promise, that they, who do God's will, shall be enlightened in logic or philosophy. But in heart knowledge of God, of Jesus, of regeneration, of heaven, there is a progress in proportion to the growth of Christian fidelity and habits of obedience; and thus is God's promise kept. P.

CHRISTIAN REGISTER.

BOSTON, AUGUST 15, 1840.

MISSIONARY SPIRIT AND EFFORTS.

An Apostle says 'it is good always to be zealously affected in a good thing;' and what better thing is there, in which to be zealously affected, than the diffusion of truth, the advancement of Christian knowledge, the promotion of Christian virtue and piety? We would not derogate from the other labors of philanthropy, from other manifestations of benevolence. That ministration of love is not to be contemned, which regards the physical condition of men, which seeks to feed the hungry, and clothe the naked, and visit with its sympathy and aid them that are 'sick and in prison.' The Savior honored it in his teachings and commended it by his own beautiful example. He 'went about doing good.' His heart yearned with tender sympathy for all those upon whom poverty, sickness, calamity had laid a heavy hand, and so far as the Gospels give us the record of his daily life, he continually employed his extraordinary powers, to relieve want, heal disease, dispel blindness, and promote the physical comfort of those around him. That charity, therefore, which in imitation of his example, visits on errands of mercy the chambers of unattended sickness, and the abodes of poverty and want, which forgets not the prisoner and the outcast, and pours forth its treasures to rear or sustain retreats for the insane, and asylums for the blind, where the skill and care of science may minister to the mind diseased, and the moral landscape of love and kindness may be spread out before the hearts of those, whose eyes are closed to the landscapes of nature and the light of day, this charity is not to be despised or neglected. But we may apply here the words of our Master, 'these things ought ye to have done, and not have left the other undone.' Our interest in the relief of physical distress and the promotion of physical comfort must not be less, but our zeal for the diffusion of truth, for the advancement of just and enlightened views of religion, and the purity of heart and life to which they lead, ought to be greater. The glory of our Savior's mission and character consist not chiefly in the good he did by the merciful and benevolent exercise of his miraculous powers, but in the truths he communicated to renovate, guide, and comfort the human heart. And the glory and duty of our mission as his disciples are not fulfilled simply by giving bread to the hungry, and bestowing our care and kindness upon the sick and the poor, but in striving to extend the knowledge and increase the influence of that truth, to which he came to bear witness. To impart a truth, or implant a principle in the mind, is a more glorious work, than to give a garment for the body; to awaken the conscience and give a right direction to the affections and save a soul, is a greater service than making comfortable its tabernacle of clay.

Christianity is to be sustained and advanced now in the same way, by the same means that effected its early promulgation. Our Savior came on a mission of humanity and benevolence to the world. He sent forth not his apostles only, but his disciples on the same mission. 'As the Father hath sent me even so send I you,' is in spirit addressed to all. The Savior was a missionary, the apostles, the early Christians were missionaries. They were not satisfied with possessing the gospel, they wished to spread the gospel; they labored and toiled, they were willing to spend and to be spent that they might spread it. They wished the whole world to possess like precious faith with them. Had they been as indifferent as some are at the present day, had they rested in the idea, that they were to do nothing to affect the religious belief of others, the gospel would not have been known beyond the confines of Judea; it would have been forgotten with the generation to whom it was first communicated. But they were not indifferent; they had the spirit of their master, which is a missionary spirit. Truth is in its very nature expansive; no one possessing it and loving it, wishes to keep it to himself: he longs to impart it to others as the most precious gift he can bestow. He feels that if there is any pre-eminently good work in which he ought to be zealously affected, it is that to which Christ was devoted, in which the apostles toiled, to which all good Christians ought to contribute their share of aid, however humble it may be, viz. the spread of that truth which makes men free, the spread of that gospel, in its simplicity and purity, whose holy and sanctifying influences can adorn, reform, bless, and make happy the individual and the community.

UNION OF GENIUS AND RELIGION.

The compatibility and beauty of this union—the union, we mean, of high intellectual power with the religious character, is well exhibited in an address, recently delivered before a literary Society in Columbia College at its anniversary by the Rev. B. A. Haight, one of the Episcopal clergymen of that city. We have been favored with a copy of this address, which we have read with pleasure, as presenting with ability and evident sincerity of feeling a highly important subject, worthy of the deep attention of the literary young men of our country. It will be remembered, by many of our readers, that this topic was illustrated with his characteristic eloquence and taste by Mr Buckminster, in his oration before the Phi-Beta-Kappa Society at Cambridge in 1808.

'It is the temper of the age,' says Mr Haight, 'to idolize mere talent, to set a value altogether too high upon bare intellectual power; and proportionally to depreciate other qualities of the mind and heart.' 'It is too common a sentiment, that the man of purity, of devotion, of piety is ordinarily a man of less grasp and vigor of mind, of less intellectual refinement and polish, less learning and genius than the man, who lays no particular claims to these qualities.

'But the sentiment is, I am bold to say, wholly without foundation either in reason or in fact. Upon what ground can it be asserted that conscientiousness, virtue, in a word religion, not as an abstract, but as a living, operative principle, is in any respect unfavorable to the cultivation and developement of the highest powers of the human mind? What is there in religion thus viewed, which must be regarded as the antagonist of genius, talent, eloquence or learning? For one I confess my utter inability to perceive any, even the least shadow of support for such a sentiment. What is religion? I use the term in its highest sense, as comprehending the eternal principles of truth and purity, and their habitual, constraining influence on the affections, the will, and the actions of man. What, I ask, is religion? It is that which teaches man the right use of all the talents with which the Creator has endowed him, whether of the intellect, the heart, or the outward life. It is that which supplies to man the incentive and the power, knowing the right use of his talents, so to employ them. It is that which lifts man above the dominion of sensual appetite, of low and base desire, of ignoble passions, and by which he always walks in the bright and glorious path of reason, and faith, and duty. It is that which gives dignity to the soul; which assimilates it to a higher nature than now belongs to this earth; and which brings all the various powers of man into harmonious action, and guards against the undue ascendency or depression of any one of them, or of any particular class of them. Under its hallowed influence, the affections of the heart—the moral feelings—and the intellectual powers, ever move on in beauteous concord, mutually aiding and assisting each other; like brother and sister, knit together in truest affection, the one shedding a mild, softening, mellowing influence upon the other, and receiving in her turn dignity and strength. Now if this be true, then surely they judge most erroneously who think that religion fetters the mind, cramps genius, or is in anywise an obstacle to the loftiest flights, the most profound researches, and the widest ranges of the human intellect. So far from this, he who would be truly wise, truly learned, truly great; he who would climb the loftiest peak upon the hill of science; he who would bring out all the powers of his inner nature into the fullest exercise of which they are capable, and effect all that man can effect for his own elevation and that of his race, as men, not creatures of sense and time, but beings of a spiritual, an immortal nature; he who would do this; he who would perform these truly noble feats, must begin in the school of heavenly virtue, and submit himself at all times, implicitly to her guidance.

High worth is elevated place:

* * * * * * * *

Makes more than monarchs, makes an honest man,
Tho' no exchequer it commands, 'tis wealth,
And tho' it wears no riband, 'tis renown;
Renown that would not quit thee, tho' disgraced,
Nor leave thee pendent on a master's smile.

Again.

What then is the result of a careful observation and study of the history—the intellectual, literary and political history—of society? Who are the really great and distinguished men? Who are they who have left their impress deeply upon their times, and whose influence has been felt long after their bodies have mouldered into dust? Who are they who have given tone to the age; who have guided and influenced the minds of their associates; who have been respected, and honored, and beloved; upon whose grave the tear of gratitude has dropped from many an eye, and around whose memory the bright halo of undying fame has gathered? Who are they who have instructed, and delighted and improved mankind; bestowed upon them the most valuable gifts; and who are now, and ever will be, remembered as earth's noblest sons? I answer, they are men who, with varied powers, and in different spheres, and under widely different circumstances, were yet the men who, in the words of 'the great meditative poet of the age,'

—'seeking faith by virtue strove
To yield entire submission to the law
Of Conscience; Conscience reverenced and obeyed,
As God's most intimate presence in the soul,
And his most perfect image in the world.'

And as I thus answer, all history and observation loudly echo back my words. I do not deny that there have been celebrated men who were destitute of moral excellence; men of letters and genius, men who swayed a mighty influence during their lives, and whose names have been handed down with glory to after generations, who were yet the slaves of appetite, and the votaries of sense; whose glory was in their shame. I am aware that a long catalogue may be produced of men of great parts and splendid abilities; of men who have astonished and delighted mankind by their words and deeds, who were not obedient to the law of conscience, and who did not walk in the path of virtue. Still, to each and every one of their achievments, admitting for them all that can possibly be claimed, a parallel is to be found in the chronicles which records the deeds of the good. Great as may have been the irreligious and the vicious, the virtuous and the pious have been equally so, judging by any standard which you may select. No splendid achievment of the former, it matters not what may be its character, can be mentioned, for which a counterpart cannot at once be found among the actions of the latter. I take this ground distinctly, and maintain that among the greatest and most illustrious names, including all that any choose so to regard, in letters, in science, in the arts, in public life, are to be found those whose motives, whose aims, whose actions, were all heavenly in their nature,—sons of virtue and religion. But this is not all. Bring the lives and actions of men to the true standard. Ask what is really great; what is indeed sublime and beautiful, in conception and performance? Inquire what is the nature of that influence, of that reputation, of that fame which is valuable and lasting? Take enlarged, philosophic views of these subjects, and to what conclusion are we irresistibly impelled? Certainly to this; that none but the characters which I have just described, are to be accounted truly great, and worthy of all honor and imitation; such characters in which loveliness and grandeur are blended together in wondrous harmony.

'Learning has borne such fruit in other days
In all her branches; piety has found
Friends in the friends of science, and true prayer
Has flowed from lips, wet with Castalian dews.'

What a host of distinguished worthies spring forth at the summons of the Genius of History! What a long array of names distinguished in every department of life, does she present to us as humble worshipers at the altar of God, and in whose thoughts religion held its highest place! As we turn over her pages, our eye rests upon mighty monarchs, sagacious statesmen, profound scholars, gallant soldiers, eloquent advocates, mellifluous poets, and philosophers worthy of the name, all of whom are bright examples of piety and virtue. We listen to her story of kings and princes, such as Alfred, and Edward, and Isabella;—of heroes and statesmen, such as Coligny, and DeMornay, and Hale, and Wilberforce;—of the votaries of science, like Boyle, and Boerhaave, and Kepler, and Newton;—of the sons of song, like Milton, and Cowper;—and of scholars, like Pascal and Butler.

CRUELTY TO ANIMALS.

God has given man dominion over the beasts of the field, and appointed them for his use and service. But the right to *rule* is not a right to *tyrannise*, a right to *use* is not liberty to abuse, and a claim to *service* extends only to such duties as are consistent with the power of the servants. We have not for a long while heard of a deed of such *tyranny* and cruel *abuse*, as was perpetrated on the trotting course at West Cambridge on Wednesday of last week. A horse was engaged to travel *one hundred miles in eleven successive hours.* The noble animal, (noble indeed compared with the brute who subjected him to such a service,) nearly accomplished his task. He travelled ninety five miles, in ten hours twenty five minutes, and then—*died;* at least, he gave out, was removed to a stable, where, it is said, he has since died. What wanton and barbarous cruelty. We had hoped the day had gone by when such things could be done in New England. Is there no law to prevent or punish such an outrage upon all humane feelings? Is not the trotting course at West Cambridge a public nuisance? Are not the proprietors of it indictable? At any rate, if the laws cannot reach them, they and all concerned in this act of barbarism should be held up to the public contempt and indignation, they have so richly deserved.

A GOOD EXAMPLE.

The 'Framingham Ladies Sewing Society' have sent through the hands of their Pastor, Rev. Mr Barry, to the General Secretary of the American Unitarian Association fifty dollars, the fruit of their personal labors, which they present as a friendly offering for the promotion of religion in the West. These funds come in very opportunely. The Executive Committee of the Association have just appropriated considerable sums, in aid of the Society at Burlington, Iowa, at Quincy, Illinois, and other places in the far West, and nearer home, in New England. The applications made to the Committee for aid and sympathy, both from the distant West, and from our own neighborhood, are so numerous and pressing that they cannot but hope, that the example of the ladies of Framingham will be followed by others, so that all the daughters of our faith, may zealously aid in its diffusion and be worthy to receive that short, but full and comprehensive sentence of approbation, bestowed of old by our Master upon Mary, 'She hath done what she could.'

*** The Treasurer of the American Unitarian Association acknowledges the receipt of the following sums, viz:

From Auxiliary Association in Brattleboro', Vt.,	15 00
From Auxiliary Association in Newport, R. I.,	25 00
From Auxiliary Association in East Medway,	10 00
From Deacon Francis Appleton, Dublin, N. H.,	50 00
From Rev. Alexander Young by an anonymous friend,	8 00
From the North Auxiliary Association in Boston,	40 00
	$148 00

RECENT PUBLICATIONS.

A Commemoration Discourse, pronounced at Quincy, Mass. 25th of May 1840, on the Second Centennial Anniversary of the ancient incorporation of the Town, with an appendix. By George Whitney. Boston: James Munroe & Co. 1840.

We gladly hail every commemoration of our Fathers, every tribute of gratitude to the memory of those who sought out for our dwelling place this distant land, and made of it a 'goodly heritage'. Mr Whitney does justice to the occasion he was called to meet. We can commend the whole discourse and Appendix to the attention of our readers. Mr Whitney speaks of the principles and motives which formed the characters, and guided the actions of our Fathers, and very *justly* describes in the following

passage the estimate we ought to form of them.

We are not to look back to the Pilgrims, even in all our admiration of what they were and what they did, with the expectation of finding a full and perfect exemplification of the principles, the general character of which have rendered them and their cause so illustrious. They manifested them, perhaps, about as fully as could be expected from humanity, under their circumstances. Their perfect manifestation would have realized the Utopian commonwealth. They gave their hearts to the higher order of principles, the highest that can actuate the souls of men, —and that was enough. That they were not perfect only reminds us that they were mortal. They took hold of principles in sympathy with man's better elements, principles that had been despised and rejected of men, and with their adherence to them the institutions of society could not but be remodelled and safely founded. They poured a fresh spirit into religion by claiming the rights of conscience; and even cramped, as it undeniably was, it stood forth among them as if raised from the dead. They defended the principle of self government, and vested the right of electing their own magistrates in the hands of the people. This also breathed into the civil condition the breath of life. They recognised all the right of individual action they felt to be consistent with safety; and that set all the wheels of industry in motion, on which public prosperity relies so much. They drew out the religious sentiment, and kept it uppermost like a presiding Deity. They founded the free schools, and thus rocked an infant Hercules as among the first-born children of the youthful commonwealth.

We may pardon some few imperfections to men who in a dark age could accomplish such things as these. Is it asked, why they could not have carried out some of their professed principles a little more fully,—toleration for example? 'Tolerate! tolerate whom?' let me reply in the words of a descendant of one of the first settlers of the Mount and some of the earliest natives of this ancient town, whose name has been given to our soil, 'Tolerate whom? the legate of the Roman Pontiff, or the emissary of Charles the First and Archbishop Laud? How consummate would have been their folly and madness, to have fled into the wilderness to escape the horrible persecutions of those hierarchies, and at once to have admitted into the bosom of their society men brandishing and ready to apply the very flames and fetters from which they had fled! Those, who are disposed to condemn them on this account neither realize the necessities of their condition, nor the prevailing character of the times. Under the stern discipline of Elizabeth and James, the stupid bigotry of the first Charles, and the spiritual pride of Archbishop Laud, the spirit of the English hierarchy was very different from that which it assumed, when, after having been tamed and humanized under the wholesome discipline of Cromwell and his commonwealth, it yielded itself to the mild influence of the principles of 1688, and to the liberal spirit of Tillotson.'

We would honor the memories of those, who first trod these shores, and founded our towns in all their allegiance to these everlasting and binding principles. We would honor their patience and perseverance, their magnanimous endurance and trust in God, in all the days of darkness and discouragement they saw, of which there were many. And we would devoutly bless God, that to causes so honorable to themselves, so elevating and enduring in their very nature, we may trace the success that crowned their day of small things, their feeble but magnanimous enterprise."

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An address delivered at the Consecration of Harmony Grove Cemetery in Salem, June 14, 1840. By Daniel Appleton White: with an appendix.

We are glad to perceive, that occasions like that, which called forth this excellent address, are multiplying among us. Many of our cities and villages of New England have now their consecrated repositories for the dead: and it is gratifying to observe a growing taste and sensibility in the community to a subject, which no reflecting mind can regard with indifference, and to which bereaved affection, that in its turn must be felt by all, conveys the tenderest interest. The writer of this address happily enters into the spirit of the solemnity, to which he was called to contribute so essential a part; and could hardly have failed, we think, amidst the inspiring circumstances of the scene, of the peaceful Sabbath, near the close of which it was uttered, to have awakened in the thousands assembled there, the solemnity and tenderness of religious feeling, peculiarly suited to such a service. The address is also an instructive historical survey of the feelings and practices of ancient and modern days, of the Greeks and Romans, of the Israelites and the Egyptians, as well as of our own immediate ancestors and 'the original occupants of the soil' in relation to the dead; and it is pervaded, we may add by a classic grace, which we have learnt to expect in the productions of this writer.—Our limits admit but of few quotations.

Having adverted to the 'feeling of reverence and sympathy for the dead as natural to man, and much more to the Christian,' he adds,

'Such is always the desire of the human heart uninfluenced by custom or prejudice. Natural sentiment and feeling delight to associate with the memory of loved friends the retirement and beautiful scenery of nature, and to cover their graves with verdure, and adorn them with garlands and flowers. The Roman poet gives expression to this natural sentiment and feeling in allusion to the young Marcellus:

'Bring fragrant flowers, the whitest lilies bring,
With all the purple beauties of the spring;
These gifts at least, these honors I'll bestow
On the dear youth, to please his shade below.'

Such is the genuine language of affection among all nations. You find the expression of it among the ancient Jews, Greeks and Romans; among the Turks, the Poles, the Swiss, as well as in many parts of England, France, and our own country; facts, too well known to need a particular description, and they all flow from a deep and tender feeling of sympathy for the dead, indicating that we think them still conscious of the honors paid to their remains.

These and all similar facts show how natural is the feeling which gives us such an interest in the dead. Wherever the spiritual part of our nature is at all in action, it works out for itself the sentiment of immortality, or the sentiment that death is only another form of life, and that the dead are living. But all associations connected with friends gather round the living form. The living form becomes inseparable from our ideas and recollections of them, and as man, without Christianity, never did, and probably never could attain for himself the notion of a wholly spiritual existence, it was a matter of necessary consequence that the interest which follows the dead should connect itself with the body, resolving itself into a sympathy with the body and its fortunes, simply because man was unable to imagine the condition, pursuits and relations of the soul in the unseen and eternal world.

The ancient Gentile nations, as is well known, attached great importance to sepulture. Their monuments to the dead were to be seen by the way side, to inspire an interest in the traveller; thus expressing sympathy for the dead, and at the same time demanding and awakening it. The supposed forlorn condition of the unburied in the regions below may be regarded as only a manifestation of this feeling, intimating not that the dead were punished for what they could not avoid, but that the living should feel the importance of paying profound respect to the dead; the importance, in other words, of cherishing those feelings of our nature, which were the most sacred and nearest the religious of all which could enter the Gentile heart. Their gods inspired no veneration, and, since their religious feelings were deprived of the natural channel, this seems to have been the direction in which they flowed. With the Hebrew patriarchs, who were acquainted with the true God, this feeling for the dead took its right place in the mind; it blended itself gracefully with the high religious feelings; and therefore their bearing in reference to the dead is our appropriate example, all their feeling on the subject being essentially the same with the Christian. We go to them to learn what is due to the dead, and the lesson we receive is solemn and striking in the highest degree.

The conclusion is alike admonitory and beautiful.

We consecrate these grounds, with all their treasures of rural beauty, with all their hallowed associations, to the comfort, the enjoyment, and the moral well being of the living; to the solace of grief, to the tears of sympathy and affection; to the cause of piety and virtue; to the protection of innocence, to the growth of wisdom, to the culture of all the social and Christian graces.

Finally, we dedicate these precious possessions to the guardian care of that all-gracious Being, without whom not a sparrow falls to the ground, and surely not a mortal returns to the dust, beseeching him that the same watchful Providence, which has guarded these lands from the beginning, may keep them forever sacred to the dead, and bless them, in all their ennobling uses, to the living.

My friends, before we retire from these delightful and now hallowed scenes, let us bestow a single reflection upon our personal interest in the solemn transactions of this hour. Yonder sun will cease to greet these eyes with his beams; after a few more revolutions in his course, he will shine for us only upon our graves, to guide some sympathizing friend, or some curious stranger, to the spot where we lie. That spot, as we humbly trust, will be found in this sacred and peaceful retirement, where affection may gather around it her favorite plants and flowers, and indulge her tears in all the beauty and stillness of nature. The contemplation is pleasing even in view of our own death. But let us remember, that our spirits return unto God who gave them; and let the sublime thought awaken us to renewed ardor and diligence in the service of our Maker, in the discharge of duty, in the offices of humanity and benevolence; thus redeeming the time, that when these frail bodies shall be borne thither, to mingle with kindred dust, our immortal spirits, ascending to the Father, and sanctified through His truth in Jesus, may be admitted to dwell forever in that building of God, the house not made with hands, eternal in the heavens.'

Note.—In adverting to the burial ground of the ancient and pleasant town of Haverhill, Judge White refers to time-worn monuments still to be traced of the same family for six or seven successive generations from the settlement of the town; and in a note records a curious fact of a farm adjoining that burial ground which has regularly descended through *the male line of this family from an original grant of the Indians to the eighth generation:* 'Such a regular descent,' he says, 'is perhaps without a parallel in the country.'

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The claims of the age on the work of the Evangelist. A Sermon preached at the ordination of Mr John Sullivan Dwight, as Pastor of the Second Congregational Church in Northampton, May 20, 1840. By George Ripley. Boston: Weeks, Jordan, and Co. 1840.

This is a valuable pamphlet, rich in thought and in materials for thought. It contains in addition to Mr Ripley's sermon, the Charge delivered on the same occasion by Dr Channing, the Right Hand of Fellowship, by Mr Osgood of Nashua, and the address to the People, by Mr Hall of Providence. The topic of Mr Ripley's sermon was highly appropriate to the occasion, and is treated with his usual ability. He begins by setting forth in general, the work of an Evangelist. He is 'to preach the Gospel. The great object of his calling is not so much speculation as expostion; he is not so much bent on the discovery of new truth, as on the illustration of old; the materials of his teachings are not to be sought from afar, but are already present in the revelations of Jesus; he is not commissioned to change or controvert the opinions of a Christian community, but to point out the significance and profoundness of those opinions, to separate their essence from their form, to redeem them from the perversions to which they have been subjected, to exhibit them in their true point of view, to present them in their relation to the culture of the soul and the improvements of society, and, in this manner, help his fellow Christians to understand and apply the religion which they profess.' We have quoted Mr Ripley's own words because they are strong and clear and sound, and set forth the position upon which the sermon is based.

Mr Ripley then shows that there is no antagonism between the Evangelist and the prevailing tendencies and operations of the day; that the popular Lecturer, Philosopher, Educator, does not sustain hostile relations to him, can not take his work out of his hands, because the truth as it is in Jesus, which the Evangelist is to set forth, must ever remain the instrument for the reformation of society and the salvation of man. His office may be modified but can not be destroyed. He then aims to illustrate the true work of an Evangelist at the present day, which is 'to bring the religion of society into accordance with the religion of Christ.' From the several illustrations of this position which are presented, we extract the following, which is a fair specimen of the spirit and character of the sermon.

'Again, Jesus asserted the supremacy of holiness in comparison with speculative belief. He never prescribes a definite creed, the reception of which is essential to discipleship; he makes the affections the primary seat of religion, not the understanding; and in all his teachings, throws no light on the questions which exercise philosophers; but simply announces the necessity of holiness to the salvation of the soul. According to Jesus, religion is the possession of inward life, not the belief of an abstract doctrine; when he speaks of faith, it is the faith of devout trust, not of curious research; the faith which confides in the omnipotence of truth, not that which relies on systems of speculation. He is silent on those perplexing topics which have divided opinion in all ages of the world; he attacks the prevalence of evil, but does not attempt to explain its origin; he declares the universal Providence of a benignant Father, but does not help us to comprehend the mystery of his attributes: he confirms the instinctive hope of all souls, that death is not the destruction of life, but does not enable the eye to see, nor the heart of man to imagine the precise condition of our future existence; his instructions are confined to points of greater moment; relating more directly to the present wants of man; to the universal interests of the race, not to the speculative curiosity of the few; and adapted to inspire the soul with the love of righteousness, rather than to train the intellect to accuracy of opinion. According to Jesus, he is accepted of God, who worships the Father in the beauty of holiness; goodness is the most appropriate homage to the Infinite Spirit of goodness; and he who loves his Maker with all his heart, and his neighbor as himself, has already entered into the kingdom of heaven.

This fact in the religion of Christ is opposed to the spirit of exclusiveness, in matters of speculative belief, which prevails to a greater or less extent, in all the churches of Christendom. We have not yet learned to bear with patience the honest differences of opinion, which must ever spring up among children of the same family, and disciples of the same Lord. Uniformity of faith is still desired as the condition of communion; we judge men by their speculations, not by their lives; and are reluctant to acknowledge the claims of a brother to the household of faith, if he express his allegiance to Christ in a language at variance with our own. The purity of a church is estimated by the fidelity of its adherence to fixed doctrinal standards; the words of men are elevated to a higher rank than the spirit of Christ; the beautiful arrangement of the Christian graces presented by the apostle is reversed; while we say, that now abideth faith, hope, and charity, these three; but the least of these is charity. In this respect, the modern church exhibits a mournful contrast with the primitive model. In the days of the Apostles, no creed embodied abstract conceptions which all must receive; the Greek and the Jew brought the diverse ideas which a different culture had given them, into the common fellowship of the faithful; each enjoyed his private opinions undisturbed; no one was called to account by his neighbor, for his peculiar construction of the truth which they held together; one aspect of Christianity is exhibited by John and another by Matthew, but they do not exclude each other; and though it is true that divisions began to creep in to the disorderly church at Corinth, while one declared that he was of Paul, and another, that he was of Apollos, the spirit of sectarianism was promptly rebuked by the catholic Apostle; he would not hear to the suggestion that Christ was divided, and boldly insisted, that though there was a diversity of operations, the universal working was of God.

The restoration of the church to the original platform, will be a prominent endeavor of the Evangelist who comprehends his calling. Liberty, Holiness, Love, will be the motto under which he works. He will strive to preserve a unity of spirit, in the bond of peace; his ideal of a Christian community, will be a band of brothers emancipated by submission to Christ from all external authority; claiming no more dominion over the faith of each other, than did the Apostle over that of his proselytes; united in allegiance to Christ, disclaiming all allegiance to man; maintaining the freedom of the sons of God, and refusing to be brought into subjection for a moment.

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An address delivered before several Temperance Associations, on man's likeness to God; or the right exercise of his powers. By J. H. Purkitt, Lecturer of the Massachusetts Temperance Society. Boston: 1840.

This address is so vigorous and instructive, that one easily overlooks the occasional inaccuracies of its style, and is little disposed to complain of the want of appropriateness in many of its parts to the occasions on which it was delivered. It is a production highly creditable to its author, and whoever shall take pains to circulate it, will render good service to the community. We take the following paragraph from his account of the effects of intemperance.

'But the most awful, fearful, violent, and striking form, beyond a doubt, in which this abuse appears is when the mind, formed in the likeness of the image of God, becomes, by a deliberate and voluntary act, totally and suddenly extinguished—to all absolute use or application—by the individual having so strong within him those impulses by which he is allied in likeness to the brutes that perish, that he cannot resist the poison,—the deadly fearful poison,—which is presented to him in the frequent cup in which the ardent spirit, (rightly so named,) the burning essence of all evil, has been distilled. Truly awful is the picture then. Not slow, gradual, insidious;—not by little and little doing its stealthy work,—though as surely, yet with such slowness as to be often overlooked,—as is the case with him who is destroyed by excess in other ways;—but sudden, total, absolute is the extinguishment of every particle of that by which man stands distinguished from the brutes. Again and again will you often see the same man approach the fatal poison cup,—knowing well what the effect must be,—but yet partaking so completely of the nature of the brutes that perish,—excepting in this, that they distinguish and avoid that which is evil to them, which he has not sufficient power, as it would seem, to do,—that all his knowledge of the ill avails him not;—his power of thought, of will, and of design seems gone, and he drinks the cup, more fatal than the hemlock, —the cup which shall draw him still closer to the likeness of the brutes, and shall destroy all likeness of the image of God within him.

Behold that man, as, staggering, reeling, he tumbles over yonder threshold!—his limbs unable to support his weight!—his eye unsteady, unable to guide him on his path!—his hand, unable to grasp at any object for support! —his lips unable distinctly to articulate!—breathing naught but incoherent mutterings of curses and profanity and ribaldry!—his gait and aspect that of one deprived, not only of all sense of thought, but of the very power of muscle and of sinew!—shall any say that that man exhibits aught,—save in the utterness of his degradation and his ungainly form,—which marks him to belong to any but the ranks of the meanest of the brutes that perish? What is there in that form and aspect which bespeaks to us a being made but a little lower than the angles—one whom God made in his own image?

INTELLIGENCE.

Bunker Hill Monument Fair.—Ladies, who wish to make their contributions to this object in money, are informed that the Treasurer, Miss Mary Otis, will be happy to receive all such contributions at No. 47 Beacon street.

This money will be appropriated to the purchase of materials for the use of the many ladies among us, whose hearts are willing, and whose hands ready to give in aid of the cause all that they can—their time and their skill.

Any Ladies in, or out of the city, having articles of any kind to contribute, which they may be uncertain where to send, may have them carefully attended to and distributed to the different tables, if sent to Mrs S. J. Hale, United States Hotel; Mrs J. K. Mills, No. 7 Chauncy Place, or Mrs. T. B. Wales, No. 24 Winter street.

Ladies of any city or town intending to furnish and take charge of a table or tables, are requested to notify either of the ladies above named, as soon as may be convenient.

☞Editors and Publishers of Newspapers, who are willing to contribute so much to the promotion of the object, are requested to give the preceding notice a few insertions in their respective publications.

Commencement—Washington College.—The thirteenth anniversary of this Institution was celebrated yesterday, in Christ Church, in this city. The Church, as usual, was crowded. The exercises were very creditable, both to the young gentlemen graduated, and to the Institution whose honors were conferred upon them.

The Degree of Bachelor of Arts was conferred on fourteen.

Honorary Degree of D. D. conferred upon Rev. Geo. McIlheny, of Maryland, Rev. Christian Haucle, of South Carolina, Rev. Stephen Elliot, Bishop elect of the Diocese of Georgia.—*Hartford Courant.*

The Britannia.—The steamer Britannia, which left this port 1st inst. 5 1-2, P.M., for Halifax, arrived at that port on the 4th, at 11, A M., having been retarded by a thick fog the whole distance. She took on board about thirty passengers, and started at 5, P. M., same day, for Liverpool.

Normal School in Plymouth County.—The Normal School under the superintendence of the Board of Education, for which provision has been made by the citizens of Plymouth county, is about to be opened at Bridgewater. The terms of admission are described in an advertisement. The school is under the charge of Mr. Nicholas Tillinghast. The course of instruction will commence on 9th September. The Academical year will be divided into four terms of eleven weeks each. Candidates for admission, if males, must be 17 years of age, if females, 16 years. No pupil will be entitled to a recommendation as a teacher until after having attended the school one year. We doubt not that experience will show that as a general rule, persons educated at these institutions, founded for the express purpose of qualifying instructers, will make much better teachers, than persons of equal talents and general qualifications educated elsewhere, and that the fact of having been educated at one of these institutions will be regarded as one of the best recommendations as a teacher. It is highly desirable that the public may be duly impressed with the advantages which are to be anticipated from these institutions, that they may have an early fair trial, as the sooner their advantages are understood, the sooner will the anticipated fruits be derived from them.—*Adv.*

Enlisting men in a state of intoxication.—Mr Nash, a few days since, caused a man named Hy Valentine, to be brought before one of the Judges of the Common Pleas, in order to obtain his discharge from the U. S. ship North Carolina. He had enlisted some months before, and his discharge was then applied for on the ground that he was intoxicated at the time of his enlistment and therefore it was void. The Judge took time to consider, and yesterday ordered his discharge.—*N Y Express*

Texas Boundary Question.—By the Houston Morning Star, we learn that the Commissioners appointed to survey the Eastern Boundary of the Republic, have suspended their labors on account of the advance of the warm season. They have however, established the point where the 32d degree of N. latitude touches the Sabine. Agreeably to thier observations, this point is east of the station previously designated, and will probably leave to Texas a whole line of townships which have heretofore been considered as the territory of the United States.

Muscat—*Exports from New York.*—The Arabian ship Sultantee, belonging to the Imaum of Muscat, and the first of his Majesty's vessels which has visited our waters, cleared yesterday (7th inst.) for Zanzibar and Muscat, with the following cargo:—

Beads 7 cases, 8 bbls—muskets 300—guns 7 cases—scarlet cloth 24 peices—refined sugar 58 bxs—prints 2 bdls—paper 20 reams—glassware 3 cases—pongees 1 bdl —powder 300 kegs—plates and dishes 1 case—looking glasses 7 do—vases 2 do—china 3 bxs—shell music boxes 11—sheeting 127 bales—chandeliers, &c. 20 cases—crockery 43 pgs—soap 59 bxs—sperm candles 33 do. Also, the splendid pleasure barge, presented with other articles to the Imaum of Muscat, by the United States Government.—*Express.*

Union of the Pacific and Atlantic Seas.—That the Atlantic and Pacific oceans will soon be connected, by a ship canal across the isthmus of Panama, now seems certain. An enterprising company in Paris, after taking the necessary preliminary steps, have sent out a ship well freighted with engineers, laborers, tools, &c, and it has probably by this time, arrived at the mouth of the Chagres, ready to commence active operation. The estimate is, that there are about nine thousand persons per annum, passing and repassing, in connexion with the western part of South America. It must be evident that the number will be greatly increased when the time of transit shall be reduced, more than one half—the facilities of travel augmented, and the expenses lessened.—*N. O. Bulletin.*

Missionaries to Africa.—The Rev. Messrs. Fielding and Constantine, with their wives, sailed from Norfolk on Monday, in the packet ship Saluda, bound to Africa. These intrepid evangelists go out under the patronage of the Baptist Foreign Missionary Society, and it is understood are destined to labor in the valley of the Niger. Previous to their departure a large number of persons assembled on board the ship and religious services appropriate to the occasion were performed by the Rev. Mr. Breed and the Rev. Mr. Hume.—*Norfolk Beacon.*

The Exhibition of the several Public Schools took place yesterday morning. The Franklin Medals were awarded to the boys, and the City Medals to the girls, as follows:

Latin—Warren Tilton, Geo. F. Parkman, Wm. E. Boies, Benj. A. Gould, Jr. Geo. B. Cary, Jr.

English High—Saml. D. Vose, Francis J. Child, Thos. J. Watson, Thos. Gaffield, Jr. Wm. G Ladd.

Eliot—Geo. O. Carpenter, Wm. L. Jenkins, Caleb F. Bates, Chas. W. Slack, Jonathan L. Parker, Wyman B. Streeter.

Mayhew—David H. Bradlee, Francis S. Drake, Saml. N. Fuller, Jas. Henesey, Jos. L. Holton, James Short.

Adams—Levi T. Townsend, Francis J. Williams, Edward L. Tead.

Boylston—Wm. Frederick Hind, Stephen Shelton, Washington Lafayette Holbrook.

Winthrop—James Sivret, C. A. S. Richardson, Geo. W. Hunkins, Saml. T. Bliss, Wm. Leatherbee, Geo. D. Hunt.

Wells—Geo. W. Abbot, Loammi G. Ware, Asa B. Brown.

Hawes—Geo. H. Nelson, Wm. E. Jenkins, Charles M. Dwelly.

Franklin—Joshua P. Bird, Joseph W. Field, Edward C. Prescott.

Lyman—George A. French.

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Hawes—Sarah F. Coolidge, Louise B. Clark, Hannah E. Brooks.

Adams—Mary E. Beck, Mary J. Smith, Constantia Prince.

Bowdoin—Ann T. Bazin, Amanda M. Fuller, Catharine Lincoln, Lucia Proctor, Charlotte E. Wheelwright, Susan H. Whitwell.

Franklin—Elizabeth B. Vose, Catharine H. W. Emmons, Frances E. Austin.

Johnson—Martha K. Baldwin, Elizabeth M. Preston, Mary A. Tinker, Bethia B. Dyer, Henrietta S. T. Eustis, Lucy J. Towne.

Wells—Mary Dana, Sarah A. Cushing, Ann E. Blanchard.

Boylston—Sarah Cleverly French, Ellen Elizabeth Harrington, Ann Richardson Bruce.

Hancock—Sarah E. Butts, Angeline Boles, Hannah E. Coolidge, Hannah A. Coller, Harriet N. Decker, Mary E. Marden.

Lyman—Eliza Brintnall.—*Advertiser of Thursday.*

From Europe.—By the arrival of the Great Western, at New York, on Sunday Morning, in fourteen days and twenty hours from Bristol, English news has been received to July 25th, twenty one days later than by previous arrivals.

A brief outline of the news is given in the Daily Advertiser of this city, from which we make the following extracts.

The Great Western made her late passage out to Bristol in thirteen and a half days.

The state of trade was depressed, but there was an abundance of money, and interest was low.

The cotton market at Liverpool was dull, and there was in some cases a fall of 1-8d. in consequence of the immense quantities received, and also the depressed state of the market for manufactured goods. There were imported from the 18th to the 24th, inclusive, 95,686 bags of cotton, of which 80,793 bags were from the United States.

The Canada Government bill had passed both Houses of Parliament, and received the royal assent on the 23d.

The Duke of Nemours, son of the King of France, with his bride, Princess of Saxe Coburgh, were on a visit in England, and occupied appartments in Buckingham Palace. Their suite consisted of one attendant each. The Princess Augusta was dangerously ill. She is in her 72d year.

On the 13th, Lord Melbourne announced a message from the Queen, proposing provision for the exercise of the royal authority in a certain contingency. This contingency is that of the death of the Queen, leaving a child in its minority. The message was introduced and read by the Lord Chancellor as follows:

'Victoria R.—The uncertainty of human life, and a deep sense of duty to my people, render it incumbent on me to recommend to your consideration a contingency that may hereafter take place, and to make such provision as may in any event secure the exercise of the Royal authority. I shall be prepared to concur with you in such measures as may appear best calculated to maintain, unimpaired, the power and dignity of the Throne, and thereby to strengthen those securities that protect the rights and liberties of my people.'

The same message was presented and read in the House of Commons.

On the 16th ult. the Lord Chancellor introduced the Regency Bill into the House of Lords and explained the object of it. It is proposed that in the contingency of the crown devolving upon a minor, his Royal Highness Prince Albert shall be sole Regent with only three restriction on the exercise of the royal prerogatives. These are, that the Royal assent shall not be given to any Act for altering the succession to the throne; for interfering with the uniformity of doctrine and discipline at the present existing in the Established Church; or for diminishing the legal privileges of the Church of Scotland.

The bill had its second reading on the 20th and would doubtless pass without opposition. It was rumored that the Duke of Sussex had expected to be included in the regency, jointly with Prince Albert, or at least to be included, as regent by survivorship, in case of the death of Prince Albert. But the ministry did not deem it necessary to provide for this last contingency.

The French Chambers were prorogued on the 15th. In the Chamber of Peers it was stated that the mediation of France between England and Naples had proved successful, and that on the previous day the differences were finally concluded, and the arrangement received the signatures of the British and Neapolitan Ambassadors. By this arrangement, which is in the form of a new treaty, the sulphur trade is declared free, but a reasonable indemnity has been granted to Taix & Co., the Company previously in the enjoyment of the monopoly. With this treaty France is well satisfied, and she looked upon the ready acceptance of her mediation by Great Britain as a homage to French good faith and justice. It is stated that the indemnity to be paid by Naples to England is fixed at 800,000 ducats, or about £136,000.

Accounts from the East represent that a serious insurrection against Mehemet Ali had broken out in Syria, and that the insurgents, to the number of 6000, had approached Sidon.

The Prince de Joinville sailed from Toulon for St Helena, in the frigate Belle Poule, in the Napoleon expedition, on the 7th. It seems to be settled that Prince Augustus of Saxe Coburgh was to marry the third daughter of Louis Philippe.

The French troops in Africa had made various movements, meeting with little opposition. Abdel Kader appears to remain inactive. It was reported by deserters that the tribes refused to march with him.

Cabrera, the Carlist leader, having retreated into France, had arrived in Paris in the custody of two gensdarmes. The Queen of Spain had arrived at Barcelona. Espartero had quarrelled with the Queen, having refused to sanction the new municipal law, and was in disgrace.

We do not find any news from China. The second division of the English squadron were to sail from the Cape of Good Hope on the 18th of May.

There are accounts from Sidney to March 29, and from New Zealand to the 11th. The U. S. schooner Flying Fish had arrived at the Bay of Islands, after her Antarctic cruise.

Lucien Bonaparte, Prince de Canino, a younger brother of Napoleon, died at Viterbe near Rome on the 27th June. He died of the same disease which carried off Napoleon.

The weather in England was very unfavorable for the crops. Corn had risen slightly in price.

The members of the Royal Agricultural Society of England held their annual dinner at Cambridge on the 15th ult. An immense pavilion was erected in the town of Downing College, and twenty-five hundred persons were present. Several Americans were invited to the dinner, and among the number was Mr Stevenson, the American minister, who delivered a speech appropriate to the occasion.

At length Navarre, Aragon, and all the territory on the right of the Ebro, are free from the faction that has for so long distracted them, and the very people in whom it was supposed Don Carlos' claims found the greatest support, are now the most formidable opponents of his party. Without arms, and without the aid of any military force, the Basques and Aragonese have repelled or made prisoners such Carlists as presented themselves in their towns with the hope of deriving succor. This proves, beyond doubt, that they fought for themselves, and not for Don Carlos, and that the unmolested enjoyment of their ancient institutions is all they care for.

Taking a general view of the intelligence furnished by the papers brought by the Great Western, the Daily Advertiser says:—

Although they afford no important news, their contents are by no means destitute of interest. Important events are in train, and although they have made no sudden advance, every paper contains something to show that they are in continual progress. Many reforms and improvements of an important character are taking place in England every day. A number of very important improvements have been made in regard to the mails and Post Office arrangements. A new and greatly reduced tariff of postage to all parts of the world is just published. The steam packet system is undergoing improvement from month to month, and it will shortly reach to such an extent and perfection of arrangement, as to have an immense influence on the commerce of the world. France is attempting to obtain her share in these advantages. The British Government is making some important changes in the tariff of customs duties, both by treaty with foreign powers, and by laws affecting chiefly the colonial trade. The Bank of England has adopted some new regulations, by which it proposes to extend its discounts for the accommodation of an entirely different class of customers. This seems to be regarded as an important movement, and we doubt not it will prove to be an auspicious one, on the interest of trade generally, as well as for the benefit of the Bank.

Late King of Prussia.—In the last Register, we gave a brief article in reference to the new King of Prussia. We quote now from the London Morning Post, the following remarks on the character of the late King.

To him is principally to be attributed the peace that reigns amongst the great powers of Europe at this moment. He it was who admitted Louis Philippe amongst legitimate Sovereigns of the Continent, and allowed of the marriage of the latter's eldest son, which has consolidated his throne and perpetuated his race. We have said that, after the great campaigns of 1814, even then the territories of the king of Prussia numbered only 5,000,000 souls. The remainder of the present kingdom has been made up of the Rhenish provinces of Stralsund and the isle of Rugen, of half of Saxony, of a portion of Poland, &c., forming a most heterogeneous mass of subjects, and an empire of whose extraordinary form and position one may at once have an idea by casting a glance at the map of Europe. To these dominions several States of which enjoyed a Government of their own before the conquests of the French revolution, a constitution was pacifically promised, without its nature being defined, at the great Congress after the war. The difficulty to accomplish this, to amalgamate the whole, and to suit the tastes and habits of such widely differing nations, was of course immense. The implicit reliance placed in his late Majesty made his subjects remain in peace, and obey him to the last; and even when the tenets of the Roman Catholic religion very lately deeply agitated his subjects, he was enabled, through the affection borne to his person and the respect in which his character was held, to allay the storm. He appeased the feuds betwixt his aristocratical and democratical subjects by even handed justice, and by a fusion and promotion of distinguished members of the middle classes, one of whom was the late Professor Aucillon, his Minister for Foreign Affairs, who, with Count Lottum, Baron Altenstein, Baron de Humboldt, recently Ministers of State, have preceded their master to the grave.

What will be the result of the loss of so gifted and conciliating a Monarch nobody can as yet foretell.—The Prince Royal, now Frederick William IV., is forty five years of age. He is infinitely more erudite and gifted upon general subjects than his father, but he has been generally known to entertain opinions widely different from those of his sire. An uncompromising enemy of revolution generally, and that of France in particular, connected as he is with Russia, upon which empire Prussia must ever rest as its greatest ally in its rivalry with Austria, in the German Confederation; it has been generally apprehended that his succession to the throne might seriously involve that peace, under God's Providence, at present reigning on the Continent. We have reason, however, to believe that there has only been, on the part of the Prince royal, that resistance to the councils of the reigning Sovereign which has almost always characterised, in all kingdoms of Europe, the heir to the throne. Particularly since his last journey through, and residence in the Rhenish provinces, and his becoming acquainted with their strong democratic and religious prejudices, the present Sovereign is said to have modified his opinions to the advantage of peace. We have only to add that, next to the decease of Louis Philippe, no event could more profoundly agitate the Cabinets of Europe than the demise of the virtuous Sovereign on whose grave we have respectfully cast these few hasty details.

*** Wanted.—A few copies of Nos. 4, 12, 15 and 31, of the current volume of the Christian Register. Persons who have these copies which they can conveniently part with will oblige the publisher, if they will forward them to the 'Christian Register Office' by mail or otherwise.

CHURCHES IN THE WEST.

All persons disposed to aid in the establishment of religious institutions in the West, and particularly in the erection of churches at Chicago, Quincy, Hillsboro', Peoria and Tremont, Ill., are requested to leave funds with the General Secretary of the American Unitarian Association, 134 Washington Street; who is in correspondence with the societies in those places, and will forward to them whatever may be contributed.

As 500 dollars to each of these societies would enable them to build suitable houses of worship, and make them permanent societies, it is earnestly desired that individuals in Boston, and other parts of New England, will feel a deep sympathy for their less favored brethren of the West, (who are struggling hard to provide for themselves and their children the blessings of religion which are enjoyed here) and be ready to help them in this their time of need.

BOOKS FOR THE WEST.

Books for Parish and Sunday School Libraries at Hillsboro', Quincy, Chicago, Ill., Burlington, Iowa Territory, and other places in the West, may be left at the Office of the Gen. Secr'y of the American Unitarian Association, 134 Washington Street, and they will be immediately forwarded.

MARRIAGES.

In this city, by Rev. Dr Parkman, Mr Edward G. Lynes to Miss Mary Jane, daughter of James Clark, Esq.

In this city, by Rev. Mr Pierpont, Mr Frederick H. Dorr to Miss Mary Ann C, daughter of the late Mr Jonathan Trott.

In this city, Mr Charles J. Fox to Miss Catharine C. Bowman.

In Foxcroft, Me., on the 9th ult., by the Rev. H. A. Worcester, of Portland, Albert W. Paine, of Bangor, to Miss Mary J. Hale, of F.

In New York city, 4th inst., by Rev. C. A. Davis, Mr Robert Hall, of Boston, to Mrs Susan Taylor, of N. Y.

DEATHS.

In this city, 3d inst., John Lee, Esq. 82, formerly of Birmingham, England.

In Chelsea, 31st ult., Mrs Eliza, wife of Mr Edward Basset, 25.

In Hingham, 2d inst., Mr Israel Whiton, 82, a soldier of the revolution, during which he performed valuable services for his country. He was in the Canada Expedition of 1776, in Captain Charles Cushing's company. He received a pension under the Act of 1818. Same day, Mrs Mehitable, relict of Mr Caleb Sprague, 48.

In Hardwick, 3d. inst., Mrs Lucy, widow of the late Daniel Ruggles, Esq. 83.

In Guilford, Rev. D. Knowles, a Minister of the Free Will Baptist denomination, 64.

In Chelsea, Vt., Hon. Josiah, son of the late Rev. Josiah Dana, of Barre, Mass.

In Portsmouth, N. H. 5th inst., Mr Benjamin Lovering, formerly of Exeter, about 56.

In Rutland, Vt., 1st inst, William Fay, Esq., Editor of the Rutland Herald, about 62.

In Bettsville, Prince George's county, Md. 1st inst., Mr Frederic W. Allen, elder brother of the editor and proprietor of the Madisonian, 29. Mr A. was a native of Pittsfield, Mass.

ELEVENTH ANNUAL MEETING OF THE AMERICAN INSTITUTE OF INSTRUCTION.—This institute will hold its Annual Session for the present year, in *Franklin Hall*, at *Providence, R. I.*, on Tuesday, Aug. 18th, at 10 o'clock, A. M., to continue four successive days.

The Exercises will consist of a course of lectures from the Hon. J. G. Carter, [Introductory], Hon Horace Mann, Rev. Dr. Bates, Rev. Jacob Abbott, Rev. A. B. Muzzey, Dr. Usher Parsons, Messrs J. N. Bellows, Theodore Dwight, Jr., Wm. Russell, G. F. Thayer, & Thomas Cushing, Jr., and, perhaps, others.

Discussions, &c. on subjects connected with education, will be held daily, day and evening.

Teachers of both sexes and the public generally, are respectfully invited to attend the Meetings, and take part in the debates.

T. Cushing, Jr., *Rec. Sec. Am. Inst. Instr.*
Aug 1

NORMAL SCHOOL AT LEXINGTON.—The Fall Term of 15 weeks will commence on Wednesday the 9th day of Sept. next.

The design of this Institution is to prepare Females for Teaching.

Applicants may be admitted at any part of the Term, provided they can join a class. The conditions of entrance are, 1. Certificate of good intellectual and moral character; 2. Age at least 16 years; 3. Professed intention of becoming a Teacher; 4. Satisfactory Examination in the Common Branches.

The shortest time of continuance with the School is one year, but qualified pupils may have leave of absence to teach during the summer term.—Tuition gratis: Board $2 per week.

C. PIERCE, Principal.
Lexington, Aug. 15.

LETTER PAPER VERY CHEAP,—A large lot of superfine Letter Paper which will be sold very cheap. Just received by WILLIAM CROSBY & CO., 118 Washington street. aug 15

FURNESS'S PRAYERS—DEWEY'S SERMONS. Fresh supplies just received by WM. CROSBY & CO., 118 Washington street. aug 15

RELIQUES OF ANCIENT ENGLISH POETRY—Consisting of old heroic ballads, songs, and other pieces of our older poets; together with some few of later date, by Thomas Percy, Lord Bishop Dromore, a new ed. in 3 vols. Just received and for sale by TICKNOR. aug 15

THE HONEY BEE.—A Manual, or an easy method of managing Bees, in the most profitable manner to their owner, with infallible rules to prevent their destruction by the moth: by John M. Weeks, of West Farms, Salisbury, Vt. New edition, revised and enlarged. For sale at TICKNOR'S, corner of Washington and School streets. aug 15

AUG. 10—*NEW BOOKS.*—Received and for sale this day at TICKNOR'S, corner of Washington and School streets:—Boz—Master Humphr

POETRY.

THE SILVER BIRD'S-NEST.

By Miss H. F. Gould.

Founded on the singular incident of finding the nest of a hanging-bird in a sycamore tree, formed entirely of silver wires, plucked from a soldier's epaulette.

A stranded soldier's epaulette
The waters cast ashore;
A little winged rover met,
And eyed it o'er and o'er.
The silver wire so pleased her sight,
On that lone idle vest,
She knew not why she should deny
Herself a silver nest.

The shining wire she pecked and twirled,
And bore it to her bough,
Where on a flow'ry twig 'twas curl'd—
The bird can show you how.
But when enough of that bright stuff
The cunning builder bore,
Her house to make, she would not take,
Nor did she covet more.

And when the little artisan,
With neither pride nor guilt,
Had enter'd in her pretty plan,
Her resting-place had built;
With here and there a plume to spare,
About her own light form,
Of these, inlaid with skill, she made
A lining soft and warm.

But do not think the tender brood,
She fondled there and fed,
Were prouder when they understood
The sheen above their head!
Do you suppose they ever rose
Of higher pow'rs possess'd,
Because they knew they peep'd and grew
Within a silver nest?

THE RUINED CHURCH.

BY MRS. ABDY.

Beneath thy roof no eager throng
List to salvation's word,
It only echoes to the song
Of the wild forest bird.
Around thy doors a mournful wreath
Of shrouded ivy falls,
And flowers a fleeting fragrance breathe
Amid thy crumpling walls.

I never grieve at the decline
Of palaces and towers,
Where dames and knights were wont to shine
In gay and festal hours;
The waving plumes, the gems of pride,
The dance, the banquet rare—
These o'er my fancy lightly glide,
But do not linger there.

Yet when thy ruined walls I view,
How easy it appears,
Each peaceful image to renew
Of long departed years!
The silvery bells are heard around,
As once they used to be,
Filling the soft air with the sound
Of Sabbath melody.

The villagers pursue their way,
Along the primrose glade,
The lisping child, the patriarch gray,
The matron and the maid—
They enter at the open door,
They meekly take their place,
And God's assistance they implore
To bless the words of grace.

Long years have passed—that rustic train
Now lie in death's cold thrall,
And few, or none, perchance remain
To sorrow for thy fall:
Yet are the truths of little worth,
They heard and treasured here?
No, no—they raised their souls from earth,
To reach a holier sphere.

And am I wrong to gaze in gloom
Upon thy dull decay,
Knowing thou art no common dome
To fade with time away:
And though to thee it be not given
Through future years to last,
The spirits of the just in heaven
Bear witness of thy past.

HYMN OF A HERMIT.

The stream of life from fountains flows
Concealed by sacred woods and caves;
From crag to dell unchecked it goes,
And hurrying fast from where it rose,
In foam and flash exulting raves.

But straight below the torrent's leap,
Serenely bright its effluence lies,
And waves that thundered down the steep,
Are hushed in quiet, mute and deep,
Reflecting rock, and trees, and skies.

And mid the pool, disturbed yet clear,
The noisy gush that feeds it still,
Is seen again descending sheer,
A cataract within the mere
As bright as down the hill.

So thought, with crystal mirror, shows
Our human joy, and strife, and pain;
And ghostly dreams, and passion's woes,
The tide of failures, hates and foes,
Are softly figured there again.

Do Thou, who pourest forth their days
With all their floods of life divine,
Bestow thy spirit's peaceful gaze
To still the surge those tumults raise,
And make thy calm of being mine.

MISCELLANEOUS.

Nothing but the most grovelling notions of the universe and its Creator, can suppose that this little earth is the only habitation appointed for life. It is indeed the natural conclusion of ignorance, as it is then pardonable: but it is not pardonable at the present day, in the thousands who might know better and ought to think more justly of the Deity. It is worse than unpardonable, when it is the result of narrow-mindedness and vanity, in those who never think of the Deity except as occupied about themselves, nor of themselves but as His sole care. And it is too often an evil consequence, I might almost say a sinful one, of narrow and peculiar religious views; of an exclusive adhesion to such parts of the revealed word of God as can be made the foundation of special hypotheses in religion; false as the hypotheses of human philosophy, because they are partial views of truth, not The Truth. These are the views which make a Diety of their own; which see God but as the petty judge of a petty kingdom, ever occupied in punishing and pardoning, ever thinking of man alone, and perhaps of the worst among men; or, worse even than this, the Parent whom no effort of goodness can please, or the Creator who purposely produced vicious beings for the very end of condemnation. If this, to give it the most gentle term, is irreligion even beyond atheism, it is not religion that would contemplate the Deity as the God of men alone, and thus attempt to rob Him of His atttibutes. There may indeed be no cure for such conditions of mind; but it should be sought in juster ideas of the Great and Good Parent of an universe of beings: of the incomprehensible Good, of the contriver and giver of happiness to more myriads, at all instants, than there could be sands condensed in the globe of the earth; not the angry judge of evil only, ever occupied in remedying a little evil in a little spot, which, compared to that universe which is for ever and hourly His care, is not what one sand is to the whole earth.

WHAT DAY IS IT.

It is so still, that although it is mid-day one can hear the sound of the soft spring shower as it falls on the young and tender leaves.

The crowing of the cock pierces the ear with its shrill note as it does in the silent watches of the night; the song of the wren is so undisturbed, it is so full, and is heard so distinctly, that it only reminds one with its sweet music, how unusual is the silence; it does indeed seem but the 'echo of tranquillity.'

There are many people in the streets, but they have a different appearance from usual; thy are all dressed in their holiday garments; they look happy, but they are very calm and serious, the gentle shower does not seem to disturb them; it only affords an opportunity for reciprocal kindness.

I see a venerable looking old lady who from infirmity is obliged to walk very slowly; she is supported by a bright rosy cheeked girl, who holds up the umbrella and keeps back her light and joyous step to the slow time of her aged companion.

An elegant looking woman is leading with great care and tenderness a little girl through the mud; she puts her umbrella so low that the rain is kept ftom the child, but it falls upon her own gay clothes; it must be her own little daughter; but she stops at the door of yonder miserable looking house; she cannot live here surely; she gives the child a little book, and the little girl enters alone. I see her now; it is the daughter of the poor sick woman who lives there.

There is a trembling old man tottering along; he looks a little like tipsy David, as the boys call him; but he has on a clean and respectable suit of black, and a weed on his hat; he is quite sober; but it is him; and one of the very boys that have laughed at, and abused him when he was intoxicated, respectfully offers him an umbrella.

A fashionable young man is gallanting a lady with the greatest care and most delicate respect; she must be his sister or the lady he is engaged to marry, he is so careful to shelter her from a drop of a rain. No, I see her enter her door; it is my good neighbor Miss——; she is one of the excellent of the earth, but she is poor, old, and forsaken by all, but the few who seek for those whom others forget. She has no beauty, no celebrity, there is no eclat in noticing her; there are those who will even laugh at him for his attentions to her.

Stranger than all! there are two men, violent opponents in religion and politics, walking arm in arm with each other. The Calvinist extends to him whom he considers his erring and even sinful and lost brother, the same kindness that he would to his dearest friend. He whom he has viewed almost as an enemy, is sick; and he tries to protect him from the shower, while he exposes himself to it; see he takes off his own cloak and puts it on him, he remembers only that he is a sick man.

What does all this mean? is it the festival of charity? Whence is this holy stillness? What day is it?

It is the Lord's day? All these poeple are returning from the house of prayer. It is this thought that makes the laughing girl restrain her gaiety, and teach her steps to keep time with her infirm old friend. The sinful old man abstains from his vicious habit out of reverence for this holy day; he has lost his son too; and sorrow, and the weight of an evil conscience have driven him to the mercy seat; and they who despised his drunkenness, reverence his misery. The lady who led the little child so tenderly to her poor mother's door, was a teacher in a Sunday school; the books he gave her tells of the wisdom and goodness of God; she has awakened in her little pupil's soul that principle which shall never die; and taught her how she may be a messenger of peace and joy to her poor sick mother.

It is the influence of this blessed day that makes the usually frivolous and thoughtless prefer a work of charity to the gratification of vanity.

It is the Sabbath day, that in spite of all opposing doctrines, with its calm and elevated duties and holy repose, subdues animosity, lays the restless spirit of vanity, checks habitual vice, and awakens all the charities and sweet courtesies of life.

This is the true rest of the Sabbath; the rest from vanity, from contention, from sin. This is the true preaching, the practice of christian duties, the performance of works of love, the exercise of the holiest affections of our nature; this is the true service of God; doing good to his human family; this is the true knowledge of Him, 'that we love one another.'

Doubtless the instructions from the pulpit, do, in many instances, enlighten the ignorant, quicken the languid and the cold hearted, and alarm or persuade the sinful and the erring; and on this account alone, the day is a great good, and should be welcomed. But were any one doubtful of the blessing that attends it, I would not reason with him, but I would, if it were possible, lead him, when he knew not what day it was, where he could witness, as I have, such a scene as I have just described; and when he exclaimed, 'What does it mean? What day is it?' I would simply answer, 'It is the Sabbath day.'

WOMAN AND RELIGION.

From the contemplative piety of Mary, who loved and revered in silence, to the activity of Martha, who loved and wished to wait upon him; from the celestial purity of the Virgin, to the fervent and lively repentance of Magdalen at Jesus' feet; from the sisters of Lazarus resigned while misapprehending him, to the immoveable faith of that obscure woman who lost in the crowd, said, 'if I do but touch the hem of his garment, I shall be made whole.'—Every form that religion can take in a devoted heart, in an active soul, it is found in those women, who during his appearance on earth, seem to have been nearly alone in complete knowledge, and love, and apprehension of the Savior. The storm did not surprise their affection, nor shake their constancy. They came to weep beneath the cross, in presence of his murderers. They gathered up his remains, to pay them their last honors. They watched over the sacred tomb in which his body was laid, while the disciples were dispersed by the tempest, and chilled with fear at the voice of a servant. And quickly did they receive the reward of their devotion and love, the inexpressible delight of being the first to see, to recognise, to hear their risen friend.'

'To attain such an end, to realize such hope, be not afraid of fulfilling those duties, which will soon become necessary and delightful—shrink not from sacrifices, somewhat rigorous at first, but lighter as you advance. The vanity, the pleasures of the world may seduce you; you can say, that your heart wants something far better; you will find in that sanctuary of peace, content, a better portion than pleasure and vanity. The surrounding world is corrupt, create in your own heart, whither you have learned to turn with delight—create around you, by the employment of your days, a world, more confined, but more happy, virtuous, safe. —Even your own spirits will conspire with outward temptations: take refuge in the bosom of your God: come to speak with him and hear him in his temple, pray at his altars, and borrow all his strength, in offering all your love: and make yourselves invulnerable, by surrounding yourselves with those dear and holy duties which are laid upon woman as her noblest employments and sweetest pleasure. That you may resist evils be more completely daughters, wives, mothers, be religious and christian women, and let your eyes which are distressed by the view of worldly temptations, or moistened by the tears of sorrow, be turned towards the future.'

REV. DR CHANNING.

[From the Monthly Miscellany of Religion and Letters.]

On the first of last May, being the commencement of the parochial year with the Federal Street Society in this city, Rev. Dr Channing addressed a letter to the Standing Committee, in which he signified his resolution definitely to relinquish from that day the small remainder of salary, which at their earnest request he had till then consented to recieve from them, and expressed also his 'wish and purpose, that all his public functions should cease.' He did not desire however, 'that a formal dissolution of the connexion between him and the society should take place. Having sustained the relation of pastor nearly forty years, it will be gratifying to me,' he said, 'that it should continue while circumstances remain as they are.' The letter was communicated by the Committee to the congregation, by whom it was referred to a special committee, with instructions to report at a future meeting. This committee offered the result of their deliberations in the form of a Letter of reply to Rev. Dr. Channing, which was accepted and adopted by the whole society. The second paragraph of this reply will show the relation which Dr. Channing now sustains to the society.

'We do not wish to conceal from you, that we receive this decision with regret and pain. Perhaps we feel it the more sensibly, because it seemed to be our duty to acquiesce in it, and thus make it final. For several years we have known, that you considered such a separation as you now propose desirable on account of your health, and if we have heretofore been unwilling to give it our concurrence, it has been from feelings of respect and attachment to yourself, that have grown old in many of our hearts and sunk deep in all of them. We may from these feelings have resisted your wishes longer than we ought to have done, but we hope and trust we have not been unreasonable; and now that the time has arrived when we are not permitted to hesitate in giving to them our full assent, it gratifies us, that you do not seek to make the separation absolute and entire, but that your are desirous on your part, as we are on ours, to retain some of the bonds that have united us during a connexion that has been permitted to be so happy and to last so long.'

Dr. Channing is therefore still the senior pastor of the Federal Street church, and minister of the congregation, although in the receipt of no salary, and released from all obligation of service.

[From the Common School Journal.]

Letter from George B. Emerson, Esq., formerly Principal of the Boston High School, and now Teacher of a School for Young Ladies.

Boston, March 9, 1840.

Dear Sir,—I very much regretted that you could not have joined us in the visit, to which you refer, in your note of this morning, to the Normal School at Lexington. I spent the day with more pleasure than I ever before received from a similar examination.

I had, as you know, high expectations of the effect of special instruction, in the preparation of teachers. But what I saw far surpassed what I had expected. The kind of instruction given as to the preparation to be made by a teacher, the branches to be taught, the methods of teaching, and the modes of influencing and governing pupils, were such as might have been expected from a long, enlightened, and well-directed experience. But the facility, with which these were communicated, surprised me, and the interest in the pursuit, which I found to have been excited, was such as I never before witnessed.

The establishment consists of two departments, the proper Normal School, made up of the future teachers, and the Model School, containing children from the neighborhood, to be instructed according to the most approved methods.

In the former, there were about twenty-four young ladies, of from sixteen to twenty-four years of age, coming from almost as many different schools, and having therefore experience of almost as many different modes of teaching and governing. This school had been in operation, but little more than half a year, and several of the young ladies had been there, only a few weeks. Yet I am confident, from what I saw of their modes of teaching, that those individuals will show the effects of those few weeks of special instruction, all the remainder of their lives. They can never teach in the blind and lifeless way in which thousands of elementary schools are taught.

And, if the spirit which I saw exhibited may be taken as an indication of the influenee which would be exerted in a longer course, I will say, without hesitation, that so amply qualified teachers are not now to be found in the elementary schools of the State, as would be formed, among the individuals now at the School, by a full course of instruction, such as is designed.

In the Normal School, the object *seemed* to be,—for I have had no opportunity of learning what *are* the intentions of the Principal,—first, to give great thoroughness in those branches which are of the greatest importance in the common elementary schools, such as Reading, Writing, Arithmetic, &c.; next, to add those studies which would give an acquaintance with the minds and characters of children, just as, in an agricultural school, we should expect to see communicated an acquaintance with plants, and the nature of soils; and, lastly, to give some knowledge of those principles of science on which children are most inquisitive, and with which, therefore, a well-qualified teacher's mind should be amply stored.

These all were admirably-well taught; and, what was still better, the pupils seemed to have inbibed, in a most remarkable degree, the zeal and earnestness which are so essential to success in a teacher, and which yet are so uncommon. This was evidenced, by the readiness of their answers, the clearness of their explanations, and the interest with which they are engaged in the discussions, and still more by the life that had been communicated to the Model School below.

In this latter, which may be considered as the test of the success with which the operations of the upper School are managed, I listened with still greater interest, to the manner in which questions were put and answered, the object of which was to excite the attention of the children to the meaning of what they were reading. There was nothing of the listlessness of manner and monotony of tone, which are so often observed, and often so inevitable, in Common Schools. The same was observable in the answers given to questions on the elements of geography, and on grammar; very thorough instruction had evidently been given. The children had been made clearly to comprehend what they had been taught. Yet they occasionally made mistakes; enough to show that their own minds were at work, and, of course, sometimes going wrong.

In this School, the great objects in view seemed to be, to ascertain and impart the best modes of teaching the art of reading intelligently, distinctly, and naturally; of communicating the elements of grammar, arithmetic, and geography; of bringing the mind into complete and cheerful activity, in making these acquisitions; of acquiring the art of governing, by gentleness, and without resort to violence; and of imparting the love of order, quiet, and regularity. In all these respects, the success had already been signal.

The Model School is only under the general superintendence of the master. For the greater part of the time it is left to the care of the young ladies, who all have the charge of it, in turn. I have never before seen little children so completely under the right influence of their teachers,—so fully awake; I never saw so little of mere mechanical teaching, or greater activity of the faculties of the mind.

I have mentioned some of the advantages of continuing this process of preparing teachers. It would be easy to enlarge upon them.

Great benefits have been experienced from meetings of teachers for mutual consultation. The Normal School has all the advantages of a continued meeting, with the opportunity of testing, at once, all suggestions made.

It is usually the case, that a teacher is familiarly acquainted with only one mode of managing a school. This may be a bad one. Others may suggest themselves to him; but it would be altogether impracticable for him to test their excellence. But in the Normal School he has an opportunity of becoming acquainted with a great variety of methods, and taking from among them that which he most approves.

I can hardly express to you the great satisfaction which I derived from this visit. The only draw-back was an apprehension, lest, from the entire devotion of the teacher, and the intense interest excited in the pupils, the health of both should suffer.

If there is any danger that this most valuable establishment should be discontinued, I would recommend to you to take the earliest opportunity to make it a visit, or you will lose a pleasure which may not again be presented.

I am very truly yours,

GEORGE B. EMERSON.

To THOMAS A. GREENE, ESQ.

ANY OTHER TIME WILL DO AS WELL.

Nature never says this. She jogs on without delay, and always does her work in season.

Call on such a man to settle his accounts—'O, I can't attend to it now,' says the man, 'it will do as well any other time.' Call again; O I am busy—it will do as well to-morrow, or any other time. Call a third and fourth time; but he is never ready. The account stands unsettled—it increases from year to year; at length, death, that sturdy tyrant, trips up his heels, and lays him flat on his back—his accounts unsettled—his administrator has work enough upon his hands—for a man who will settle his accounts at any other time, will generally make his charges in the same way—he does not set down every article at the time of purchase or sale, he trusts to memory—he can remember the article and price, and charge it at any other time—he forgets—makes mistakes—his books are irregularly kept—they are disputed—his administrator has no proof but the books—and other people are alive to swear to their accounts, or produce other evidence.—Then begin law-suits—and when law opens the door of litigat on, poverty follows up close and enters with it.—Juries and arbitrators decide these disputes, upon vague uncertain evidence—and somebody suffers the loss. So much for this 'any other time.'

The clergymen puts off preparation for Sunday, from Monday to Tuesday, and from Tuesday to Wednesday, and so on to Saturday. He can write a sermon at any time. The first of the week slides away in visits—in business—in amusements—the last of the week is to be devoted to study—but company, a sick parishioner, and twenty unexpected avocations, break in upon this reserved part of the week—no preparation is made for the duties of Sunday, until Saturday evening—a genius may yet be tolerably well prepared in a few hours—but how few are the preachers of such genius!—Yet even the dull have a resource—an old sermon with a new text is just as good as a fresh made sermon—True, for who would know whether they had heard a sermon once or a dozen times.

The doctor has a patient in a dangerous situation—he hurries to his relief—he makes no delay.—But suppose his patient has a lingering disorder—why, says the doctor, I can visit him at any time. He has assigned an hour indeed when he will see his patient; but any other time will do as well. The patient waits till the hour is past—then he becomes impatient—if his disorder is not violent, most probably he is cross and irritable—he frets at the doctor—and ten to one the doctor loses his custom. Then the doctor believes, that no time will do so well as the right time.

The lawyer has several causes in court—he can prepare them for trial at any time. Several causes stand assigned for trial before his—he can finish the pleadings at any time—by some unforeseen accident, business takes a new turn—the court urge forward to complete it—his causes are called, and they are not ready—a nonsuit—a continuance—or some other expensive alternative, is the consequence.

The farmer's fence is down, and his fields exposed to his neighbor's cattle—but he has a little job to do first—he can repair his fences at any time—before his any time comes, fifty or a hundred sheep get into his field, and eat and trample down his wheat.—For want of an hour's work, he loses ten, fifteen, or twenty bushels of wheat. His apple-trees want pruning—but he must dress his flax before he can do it—warm weather approaches—he will certainly prune his trees in a day or two—but he'll finish a little job first—before he has done, the season is past—it is too late to prune his trees—they must go another year—and half his fruit is lost.

The lounging house-wife rises in the morning in haste; for lazy folks are ever in a hurry.—She has not time to put on her clothes properly, but she can do it at any time. She draws on her gown, but leaves it half pinned, her handkerchief is thrown away across her neck, her shoes down at the heels; she bustles about with her hair over her eyes; she runs from room to room slip-shod, resolved to do up the work and dress herself; but folks who are slip-shod about the feet, are usually slip-shod all over the house, and all day; they begin every thing and finish nothing. In the midst of the poor woman's hurry, somebody comes in; she is in a flutter, runs into the next room, pins up her gown and handkerchief, hurries back with her heels thumping the floor: Oh dear, you have catched us all in the suds! I intended to have cleaned up before any body came in, but I have had every thing to do this morning, in the mean time, she catches hold of the broom, and begins to sweep; the dust rises and stifles every soul present. This is ill manners indeed, to brush the dust into a neighbor's face—but the woman is very sorry it happens so.

Many a neighbor has thus been entertained with apologies and dust, at a friend's house, and wherever this takes place, depend on it, the mistress puts off to any time, that is, to no time, what ought to be done at the present time.

LIGHT SHINING OUT OF DARKNESS.—The fidelity of the Four Evangelists evinced by their apparent imperfections: by the Rev. Alfred Roberts, M. A. —1 vol. This day received by CHAS. C. LITTLE & JAS. BROWN, 112 Washington street. aug 8

BISHOP OF CHESTER'S WORKS.—A Practical Exposition of the Gospel according to St. John in the form of lectures, intended to assist the practice of domestic instruction and devotion—2 vols; A Practical Exposition of the Acts of the Apostles, in the form of Lectures—2 vols; A series of Sermons on the Christian Faith and Character—1 vol. This day received by CHAS. C. LITTLE & JAS BROWN, 112 Washington street.

A MISSIONARY MAP OF THE WORLD.—Distinguishing the Stations of all Protestant Missionary Societies. This day received and for sale by CHAS. C. LITTLE & JAS. BROWN. Importers of Foreign Books, 112 Washington street. aug 8

GERMAN DICTIONARY.—A new English-German and German-English Dictionary, containing all the words in general use, designating the various parts of speech in both Languages, with the genders and plurals of the German Nouns, compiled from the Dictionaries of Lloyd, Flugel and Spovschil.
For sale by CHAS. C. LITTLE & JAS. BROWN, Booksellers, 112 Washington street. july 25

PERIODICALS.—Subscriptions to all the various Periodicals published in this country received by WILLIAM CROSBY & CO. 118 Washington street.

WHITMAN'S SERMONS.—A few copies of Village Sermons, by Rev. Bernard Whitman; being balance of the edition. For sale by WILLIAM CROSBY & CO. 118 Washington street. aug 8

ENGLISH BOOKS.—Maps published by the Society for the Diffusion of Useful Knowledge parts 70 to 75
Christian Teacher for July
Christian view of Moral Evil, by James Martineau
The Christian View of Retribution Hereafter, by Rev. Henry Giles
Koch's History of Europe translated by Chrichton
A Catechism for Children, designed to teach the first principles of the Christian Religion and the plain and great moral duties, by Robert Aspland—London
Prayers to be used with and by Children in Families and Schools by Robert Aspland
Christianity in its essential Principles and Spirit, a Religion for all mankind, a discourse by Benjamin Carpenter.
Dr Hutton's Sermon occasioned by the Death of Dr Carpenter
Church Extension and Church Extensionists by Philip Harwood
Eternal Life a Treasure reserved by God for all faithful Christians, by Rev. H. Acton.
Just received, for sale by JAMES MUNROE & CO. 134 Washington street. aug 8

RECENT PUBLICATIONS.—Geology of Rhode Island, by C. T. Jackson
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The Fatalist or the Fortunes of Godolphin, 2 vols.
Master Humphrey's Clock 5 & 6
Purkitt's Address on Man's Likeness to God
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FOX'S HINTS TO SUNDAY SCHOOL TEACHERS.—Hints to Sunday School Teachers in a serie of Familiar Lectures, by a Pastor.
'This little work contains many valuable practica Hints to Sabbath School Laborers, respecting their various and responsible duties. It treats chiefly of the qualifications necessary to fit the Teacher for his work. We think the devoted Teacher may find much in this book to aid him in discharging the obligations he owes to the little ones of his charge.'—*Sabbath School Messenger.*'
Just published by JAMES MUNROE & CO., 134 Washington street. july 25

NEW TRACT.—The Doctrine of the Cross, by Rev. James W. Thompson, being Tract 156 of A. U. A. for July. Just published by JAMES MUNROE & CO. 134 Washington st. aug 8

SCRIPTURE TRUTHS.—In Questions and Answers for the use of Sunday schools and Families. 'Thy word is a lamp unto my feet and a light unto my path.'
'The object of this manual, which is intended for the older classes in the Sunday school, is to bring together in a connected form those passages of Scripture, which relate to the important subjects of Christian faith and practice.'—*Preface.*
Just published by JAMES MUNROE & CO., 134 Washington street. aug 1

ESTHER,—With Judith a Poem—by Mrs E. L. Cushing. Published by JOSEPH DOWE, 22 Court st. aug 8

DRAWING MATERIALS.—English Drawing paper, Drawing pencils, and Bristol Board. For sale by JOSEPH DOWE, 22 Court st. aug 8

PROVERBIAL PHILOSOPHY.—Being Thoughts and Arguments Originally Treated, by Martin F. Tupper Esq.
'Sweet is the virgin honey, though the wild bee have stored it in a reed, pure are the grains of gold in Ganges turbid stream, and fair the living flowers that spring from the dull cold sod.'
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REV. MR GANNETT'S SERMON.—Occasioned by the arrival of the '*steam ship Britannia*'—is published by JOSEPH DOWE 22 Court st. j 25

ORTHOPEDIC INFIRMARY,—*for the Treatmen of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.
We the subscribers approve of Dr J. B. Brown's plan of an Infirmary for the treatment of Spinal Affections, Club-Feet, and other Distortions of the human body, and will aid him by our advice whenever called upon.
John C. Warren, George Hayward, Edw. Reynolds, Jno. Randall, J. Mason Warren, John Jeffries, John Homans, M. S. Perry, W. Channing, George C. Shattuck, Jacob Bigelow, Enoch Hale, W. Strong, George Parkman, D. Humphrey Storer, George W. Otis Jr., Winslow Lewis, Jr., J. H. Lane, Edw. Warren, George B. Doane, John Ware, George Bartlett, John Flint, J. V. C. Smith.
The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.
The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.
Boston, Feb. 22, 1840. 1y

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MANUALS FOR SUNDAY SCHOOLS—at B. H. GREENE'S, 124 Washington street, may be found the following complete variety of Manuals for Sunday Schools.
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The Child's First Catechism in Verse
Parley's Geography of the Bible
Gallaudett's Natural Theology
do Child's Book on the Soul
Barnes' Notes &c
Books used in Devotional Exercises &c.
The Boston Sunday school Hymn Book, by a Superintendant
Sacred Songs, by Mrs Follen
A Service Book for Sunday Schools, containing forms of prayer, and a collection of Hymns by Rev. Dr Walker
Just published a new Manual viz.
'Sunday School Lessons' Designed to provide both Teachers and Scholars with subjects for study and conversation. By a Pastor. Price 60 cents per doz.

GREENWOOD'S HYMNS.
JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Mass.—Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

FASHIONABLE SHAWLS, RICH SILKS, &c. AT RETAIL.
E. F. NEWHALL, 141 Washington Street, has just returned from New York, with an elegant assortment of SPRING GOODS, consisting of French Cassimeres, Edinboro', Silk Plush, Fringed Damask and Velvet SHAWLS.
Rich Figured, Corded Reps, Double Chain and Heavy PLAIN SILKS, of the best styles, changeable and single, colors, blue blacks, and beautiful light shades.
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No. 32 Green street, nearly opposite the head of Leveret street, Boston,
GRATEFUL for the extensive patronage they have received, would respectfully give notice to the Ladies, that they still continue to attend to their profession.
Hours for seeing patients from 9 till 5. 1y n9.

THE YOUNG MAIDEN.—By Rev. A. B. Muzzey, author of 'The Young Man's Friend,' &c. &c.—The following is extracted from a notice of this work in The Lady's Book, by Mrs S. J. Hale:—
'The book is good, *very good*. There has not, in our opinion, been one work on the subject better deserving the favor of the public, with the exception of 'Woman's Mission.' We would commend this book of the Rev. Mr Muzzey, as one to be studied by those who would understand the true sphere of woman,' and the reasons for placing her empire at 'Home.'
THE YOUNG MAIDEN and WOMAN'S MISSION, published and for sale wholesale and retail, by WILLIAM CROSBY & CO. 118 Washington street. Aug 1

SCHOOL BOOKS.—All the popular works used in the Schools, constantly on hand and for sale at TICKNOR'S corner of Washington and School streets, where are published a series of French Reading Books for young scholars, and many other works of the kind in general use. Aug 1.

PAXTON'S ANATOMY, new edition.—Introduction to the study of Human Anatomy, in 2 vols—with illustrations and additions, by W. Lewis, jr. M. D. 3d American reprint. Just published and for sale at TICKNOR'S. Aug 1.

PORTSMOUTH SUNDAY SCHOOL HYMN BOOK.—The Portsmouth hymn book: compiled for the use of the South Parish Sunday School, by their Pastor, A. P. Peabody.
This work contains 210 Hymns suitable for singing or recitation in Sunday Schools; to which are added a few sets of selections from Scripture to be read in alternate verses by the School, at the morning devotions. It forms 168 pages, on a good type and paper, and bound with cloth backs. Price $1,75 per doz—18 cents single. Sunday Schools can be supplied in any quantity.
This day published by WEEKS, JORDAN & CO. Aug 1

PRINTING.—PRICES REDUCED.—I. R. BUTTS, Corner of Washington and School Streets, over W. D. Ticknor's Bookstore. Books, Sermons, Newspapers, Circulars, Billets, Posters, (large and small,) Cards, business and address, printed as cheap and well as can be done in the city. Shop Bills, Hat Tips, Concert Bills, (large and small,) Catalogues, Blanks, and every other kind of Book and Job Printing executed *Cheap, Well,* and *Promptly.*

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